

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 17

Chapter 5

The description of the means for the Madhyama Adhikari

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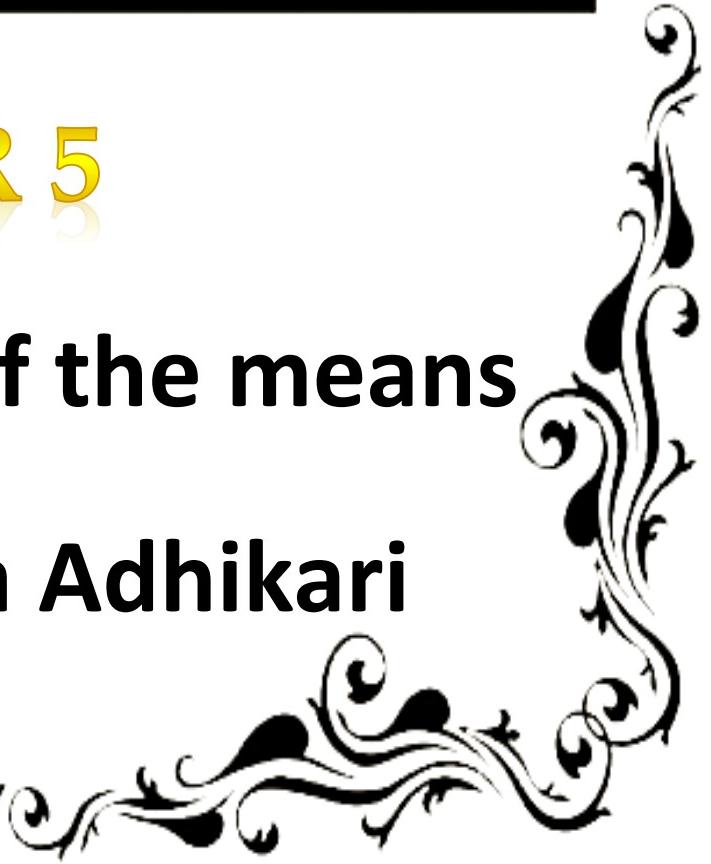
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CHAPTER 5



**The Discrimination of the means
for the Madhyama Adhikari**

Topic 260 : 2nd Question of Vachaspati :

(२६०) एकाज्ञानपक्षे बन्धमोक्षव्यवस्था; एकाज्ञानपक्षस्य ज्यायस्तवम्; नामभेदेन मायास्वरूपं च —

- If only one ignorance covering Brahman, if one gets Jnanam, how others don't eliminate their Ajnanam?

Example :

- Book wrapped in cover for inauguration, when cover removed all can see
- All Jivas ignorant of Brahman because of agyanam covering.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṁ cakre,
yanmadanyannāsti, kaśmānnu bibhemīti,
tata evāsyā bhayaṁ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṁ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- 1st Prajapati knows, then all Jivas should know and get moksha.
- Eka Jiva Jnanena Sarva Jivaha Jnanam gachhet.

Why some Jivas liberated, some in Bondage?

- Superiority of Eka jnana Vada
- Different names of Maya

Discussed

Answer :

- **Agyanam - One, but is enclosed in plural Antahkaranam, container**
- **Aupadhika Bheda**

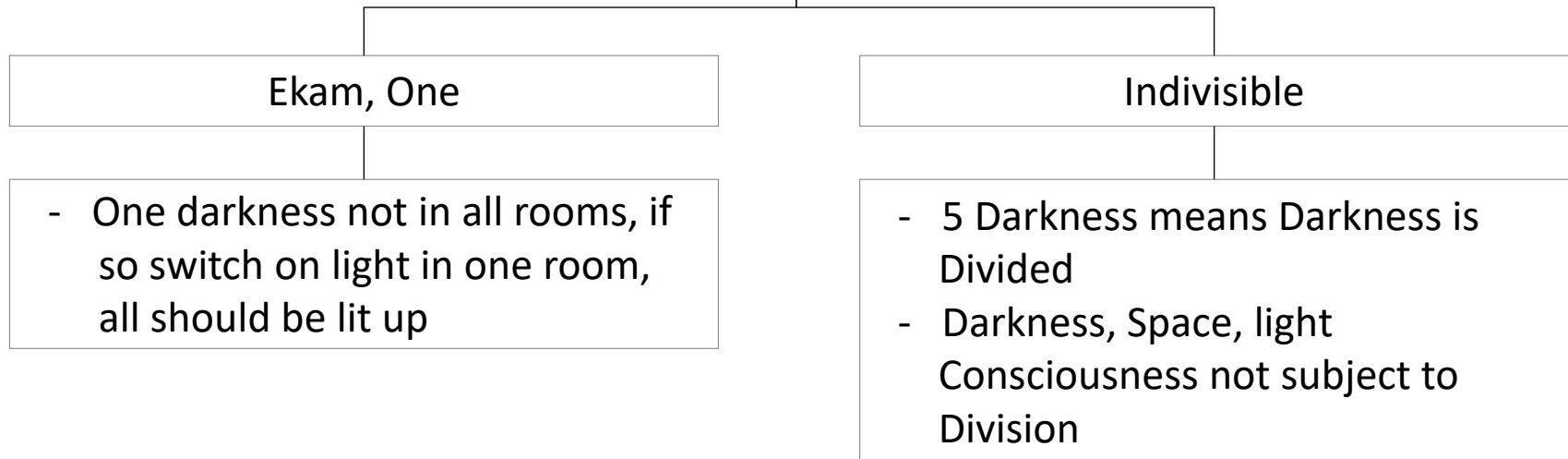
Example :

- One akasha appears as many Ghata, Pata, Mata - Akasha
- **Space is seemingly divided because of plurality of enclosure container**
- Consciousness is one, appears to be many because of body containers
- Sankhya says there are many consciousness

3 Examples :

- Consciousness, Akasha, Andhakara
- Space can't be cut and brought
- Darkness from one room can't be cut and brought to another room.

Darkness / Space / Consciousness / Light



Correct Expression :

- Space, Darkness, light, Consciousness, Agyanam is one but seemingly divided because of Upadhi, enclosure.
- Aupadhika Bheda

Example :

- 5 Coloured bottles, transparent water appears Coloured
- “Upadhi” very significant in Advaitam Consciousness has Aupadhika Bheda
- Similarly agyanam has Aupadhika Bheda
- One darkness seemingly divided into five because of 5 rooms
- Because of seeming Darkness, can't switch on light in one room.

- Even though one Universal agyanam pervades all Jivas and is located in one Brahman, because of many Antahkaranas, they are seemingly divided.
- Antahkaranam Avacheda Chaitanyam vatu Agyanam Api Vartate
- **As many enclosed consciousness are there, Avachinna Chaitanyams are there ,so many Avachinna Agyanams Darkness are also there**
- **In which ever enclosed Chaitanyam, knowledge rises, in that Avachinna Chaitanyam, agyanam goes away.**
- In others Agyanam continues

Guru	Sishya
Jnani	Ajnani

- Auphadika Bheda, bandha Moksha Avastha Sidhyante...
- Vachaspati and Vivarna Matams different.

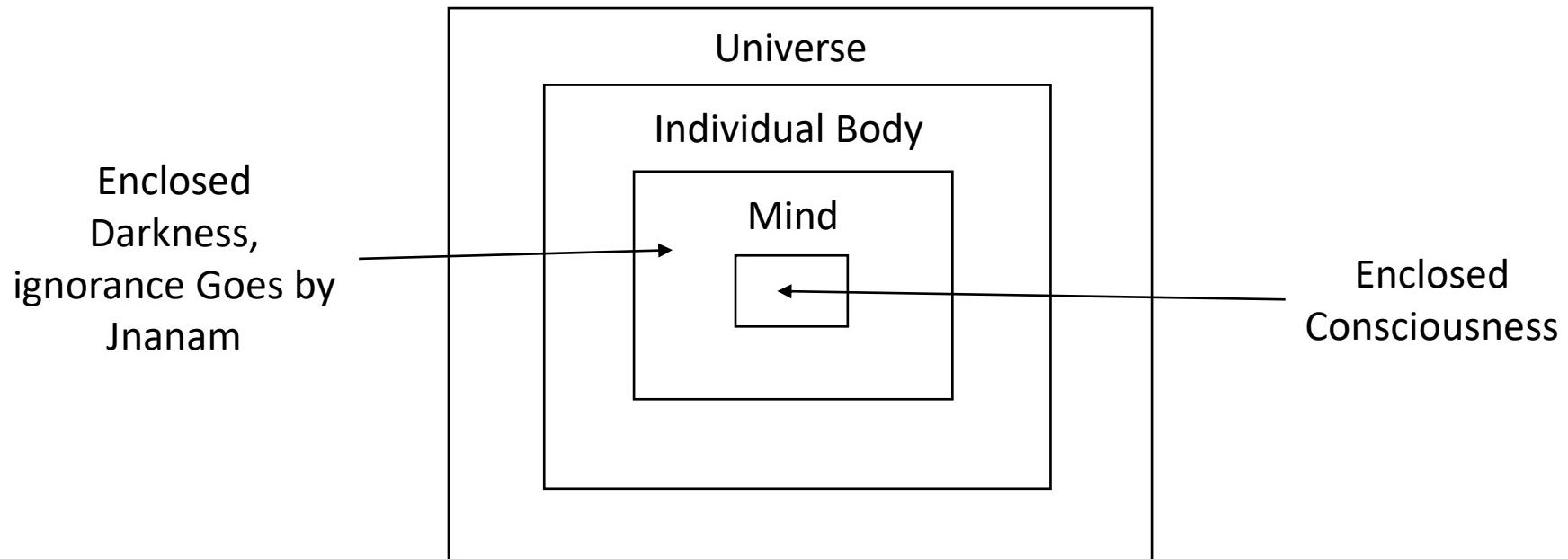
Vachaspati	Vivarna Matam
<ul style="list-style-type: none"> - Ajna Vastava Bahutvam - Actual difference 	<ul style="list-style-type: none"> - Seeming difference - One ignorance - Auphadika Bahutvam

Revision 160 :

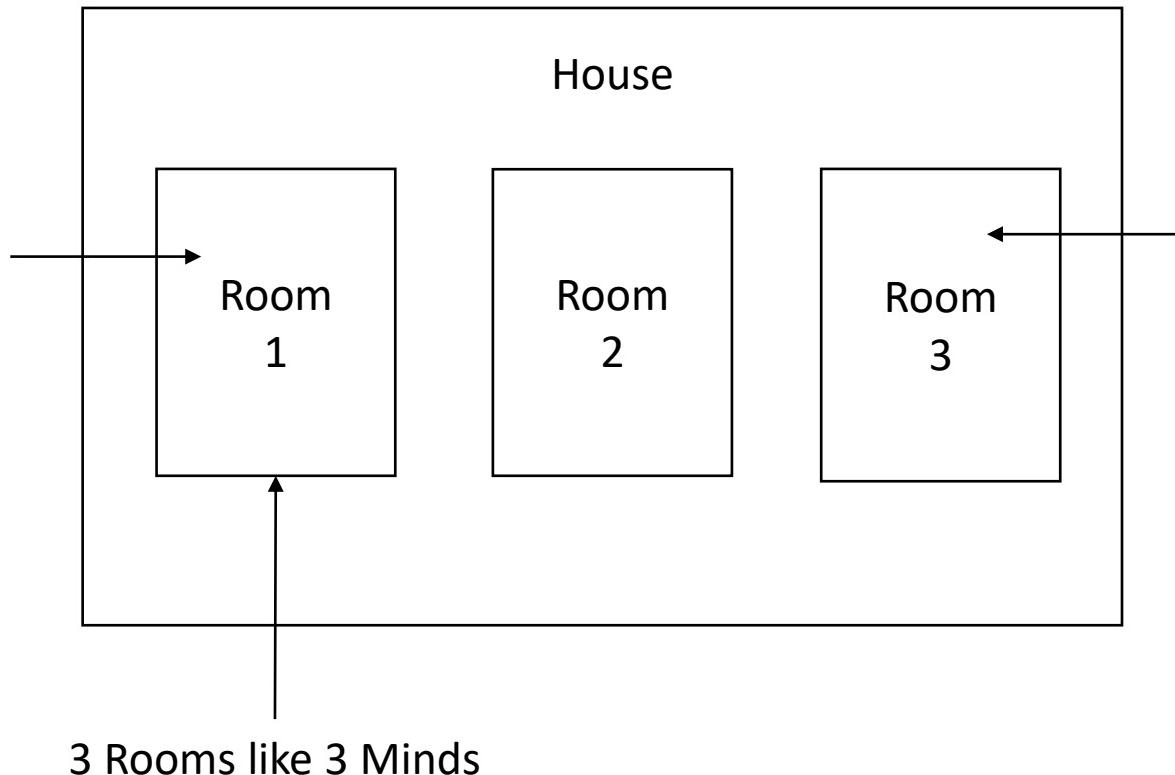
तज्ज्ञानमेकमेव । ज्ञानेन तदज्ञानं निवर्त्यते । परन्तु यस्मिन् अन्तःकरणे ज्ञानमुदेति
तादृशान्तःकरणावच्छब्दचैतन्यनिष्ठाज्ञानांशस्तेन ज्ञानेन निवर्त्यते । स एव मुक्तो भवति । यस्मिन्
अन्तःकरणे ज्ञानं नोदेति तत्राज्ञानांशो बन्धश्च तथैवावतिष्ठते । अनेन प्रकारेणाज्ञानस्य एकत्वपक्षे
बन्धमोक्षव्यवहारसिद्धिः ।

Vachaspati - Not right :

- By Jnanam, agyanam goes away
- In which ever mind, Jnanam rises, within that mind there is enclosed consciousness.
- In that consciousness there is enclosed ignorance
- That enclosed ignorance located in enclosed consciousness goes away



Switch on light,
Darkness goes



3 Rooms like 3 Minds

- Light will not remove darkness in all rooms
- Darkness is enclosed in each room
- Part of ignorance located in one enclosed Chaitanyam, enclosed in one mind goes.
- **Knowledge rises in student's mind**
- **Student no more claims Avarna Shakti**
- Student claims Aham Brahma Asmi
- In which ever Mind, knowledge Does not rise, that Part of enclosed ignorance, Auphadika Agyanam continues.

- If Agyanam continues, bondage, ignorance, Samsara safely continue.
- Accept one ignorance - Can explain Bandha - Moksha without resorting to plurality of ignorance.
- Plurality exists in Mind not in ignorance
- Nischala Dasa refutes Vachaspati Matam but is comfortable with seeming Plurality or actual plurality
- Aim : Remove ignorance, agyana Nivritti.

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि
पक्षोऽद्वैतज्ञानोपाय एव । न तन्मतखण्डने अाग्रहः कार्यः । यया प्रक्रियया जिज्ञासोरद्वैतबोधो
भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

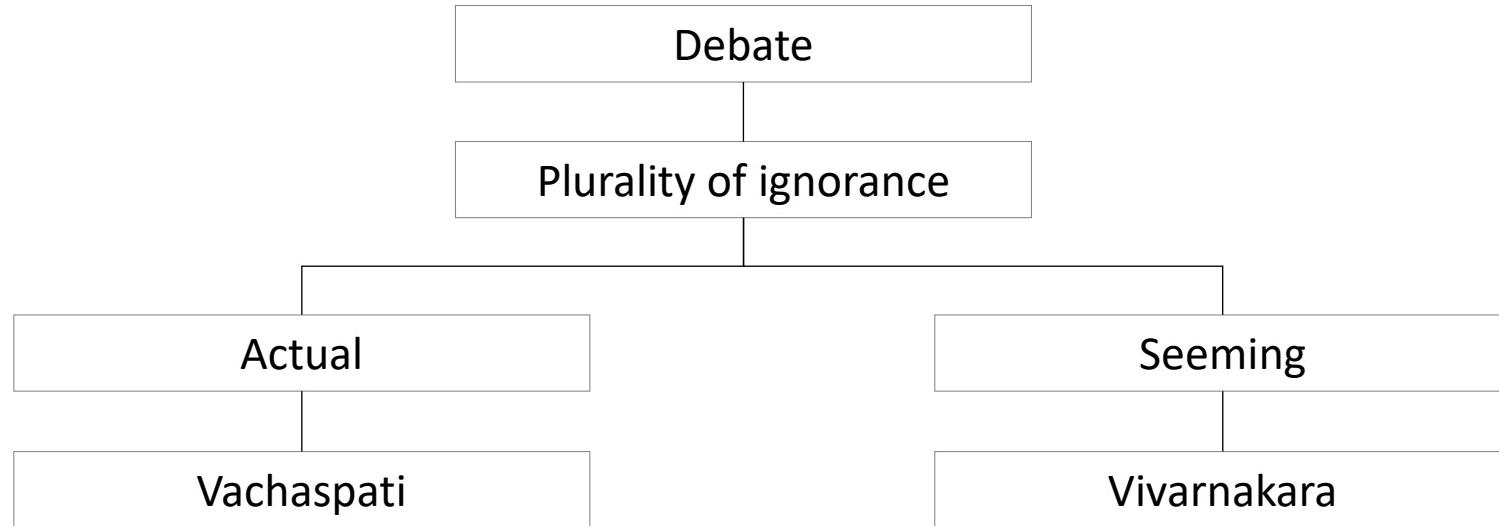
Very important Paragraph :

- W.r.t different explanations, don't be rigid.
- Take any Paksha you are intellectually comfortable with - Vachas / Vivarna Prakriya (Manasi Prasiddha)

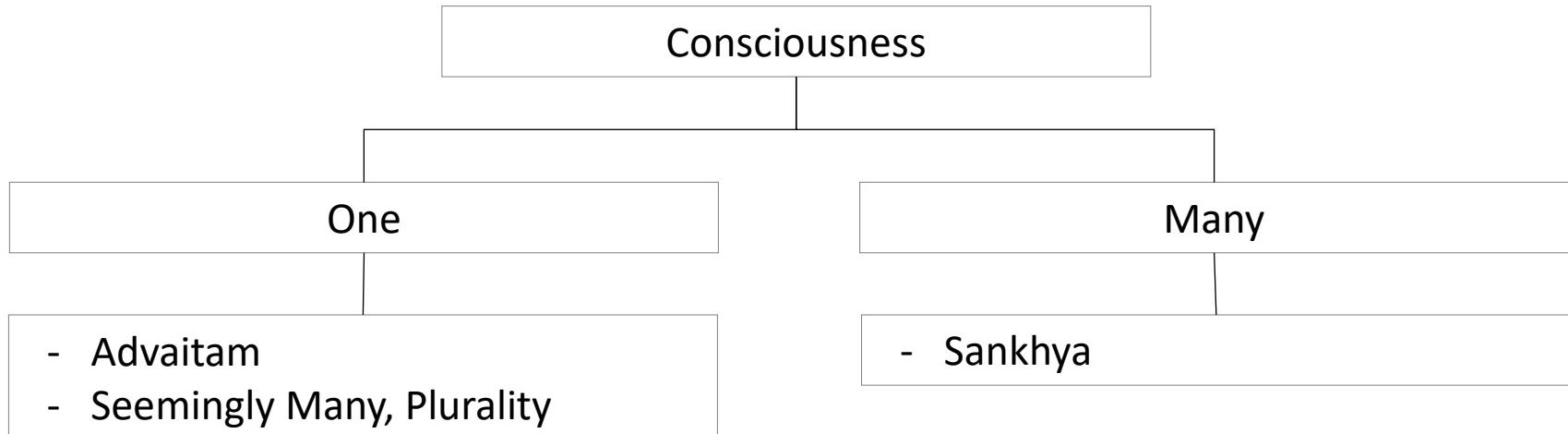
Roads Many	Destination One
- Prakriyas Many	<ul style="list-style-type: none"> - Arrive at Advaitam - Throw away Prakriya - Pole Vault

- Don't analyze if Pole vault is Plastic, Metal, Wooden, Fiberglass.

- Aim : not holding to Pole but to cross the other Side.



- This is w.r.t Agyanam not Consciousness.



- Arrive at a Aham Brahmasmi, Jnanam is important.
- You may prefer one, but don't reject totally
- Post Shankara debates

Sureshwarcharya as sloka mentioned in foot note 2 :

२. यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।

सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ॥ (बृ. भा. वा. १.४.४०२)

इति नैष्कर्म्यसिद्धिकारा अाहुः ।

Brihadaranyaka Upanishad :

- Bashya Vartikam - Chapter 1 - 4 - 402
- Purusha Vidha Brahamanam - 12000 Versus totally
- Anand Giri - Writes Commentary on entire Brihadaranyaka Upanishad Vakyam - 20,000 Verses.
- You can take natural plurality of ignorance or seeming plurality of ignorance
- Person must get Jnanam of Pratyag Atma - Alone - inner self
- Pratibimba Abhasa Vada or Avacheda Vada ok, Aham Brahmasmi should be understood.

Example : In class :

- Some Sit in 1st Row, last row, understand class
- Methods many, Non-final, can add new Prakriyas also
- Appaya Dikshitar - Advaita scholar - Wrote 2 Commentaries on Brahma Sutra
- Wrote 160 Texts.

- Shastra Siddhanta Lesa - Sangraha - Analyses Prakriyas used by Advaita Acharyas
- Many Prakriya to resolve confusions of students, brings clarity
- Vichara Sagara not compulsory
- You can Dwell on Gita, Upanishads and get Moksha without feeling confusion, you can enjoy.
- Prakriya Analysis gives more clarity not confusion.
- Don't have class Addiction
- Shastra Siddanta has a Sangraha whichever Prakriya convinces you, continue that.
- Gita, Upanishads, Nididhyasanam is Very useful and Adequate for some Students.

Revision 202 :

यदि वाचस्पतिमिश्रमतानुसारेण केषाञ्चिन्नानाज्ञानपक्षो मनसि प्रविशति तदा सोऽपि
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भवति तस्यां प्रक्रियायां तस्य बुद्धिः स्थिरीकर्तव्या ।

Prakriyas	
<ul style="list-style-type: none"> - Adhyaropa - Immanent - Vyavaharika / Pratibhasika - Abhasa - Drk - Avastatraya Viveka 	<ul style="list-style-type: none"> - Apavada - Transcendental - Paramartika - Avacheda - Drishya

- Here 2 Prakriyas regarding Number of Moola Avdiya

Ekam or Anekam?

Vachaspati	Vivarna Matam
<ul style="list-style-type: none"> - Aneka - Nana 	<ul style="list-style-type: none"> - Eka Agyana Vadi - ND - Prefers

- **In many Jivas, one Agynama appears as many because of Plurality of Enclosures.**
- **One Chaitanyam appears as Many Jivas, not because of Plurality of Chaitanyam, but because of enclosing Minds.**
- **Svarupa Bahutvam, Bahutvam Nasti**
- **Original plurality of Chaitanyam is not there**
- Seeming plurality because of Upadhi

Example :

- One akasha appears as many Ghatams
- Similarly one Chaitanyam and agyanam Appears as many
- In Vivarna Matam also, like Chaitanyam and Akasha in each Mind there is enclosed agyanam.
- Seeming Aneka agyanam
- Seeming purity is Vivarna Matam
- Why go for actual plurality of agyanam in each Jiva.

- Therefore go for Agyana Vada
- ND - Not rigid - w.r.t. agyanam but Chaitanyam
- Our aim not Nanatvam
- Agyanam is a temporary stage, therefore, either Vada is ok
- For those in Triangular format, Nana agyana will be appealing
- Binary format, Eka vada will be appealing
- Gradually graduate from Nana to Ekam
- Perspective difference not actual.

Foot Note :

- Sureshwarcharya - Brihadaranyaka Upanishad

Vartikam :

- Yaya Bavet Pumsam... Different acharyas use different methodologies
- What appeals to us, can use

Methodology :

- Staircase means don't get stuck up
- Pole vaulter, land other side
- Other side we land is same, for all Acharyas
- Brahma Satyam, Jagan Mithya, Jivo Breheiva Na Paraha
- Start Practicing - Aham Breheiva Na Paraha.

- Arrive at above conclusion, any Pramanam ok
- Jyadaviya Kalaha - idiom in Bhagavatam, let's not have quarrel.

शुद्धब्रह्माश्रितां	मायां	अविद्येति	अज्ञानमिति	चाहुः।
अचिन्त्यानन्तशक्तिमत्वाद्युक्तीनामविषयत्वाच्च मायेति व्यपदेशः । विद्यानाश्यत्वादविद्येति वर्ण्यते । स्वरूपावारकत्वाद् अज्ञानमिति च भण्यते । मायाया आश्रयभूतं चैतन्यं सामान्यचैतन्यम् । न तन्मायाया विरोधि, किन्तु साधकम् । मायायाः सत्ताप्रदं स्फुरणप्रदं च । वृत्त्यारुढं चैतन्यमथवा चैतन्यसहितां वृत्तिं मायाया विरोधितया जानीयात् । अत्र सूर्यकान्तशिलारूढसूर्यप्रभा दृष्टान्तत्वेनावगन्तव्या। इत्थमेका अनादिः सान्ता सदसद्विलक्षणानिर्वचनीया अविद्याज्ञानादिशब्दव्यपदेश्या सामान्यचैतन्यमाश्रिता वृत्त्यारुढचैतन्यविनाश्या च माया वर्णिता।				

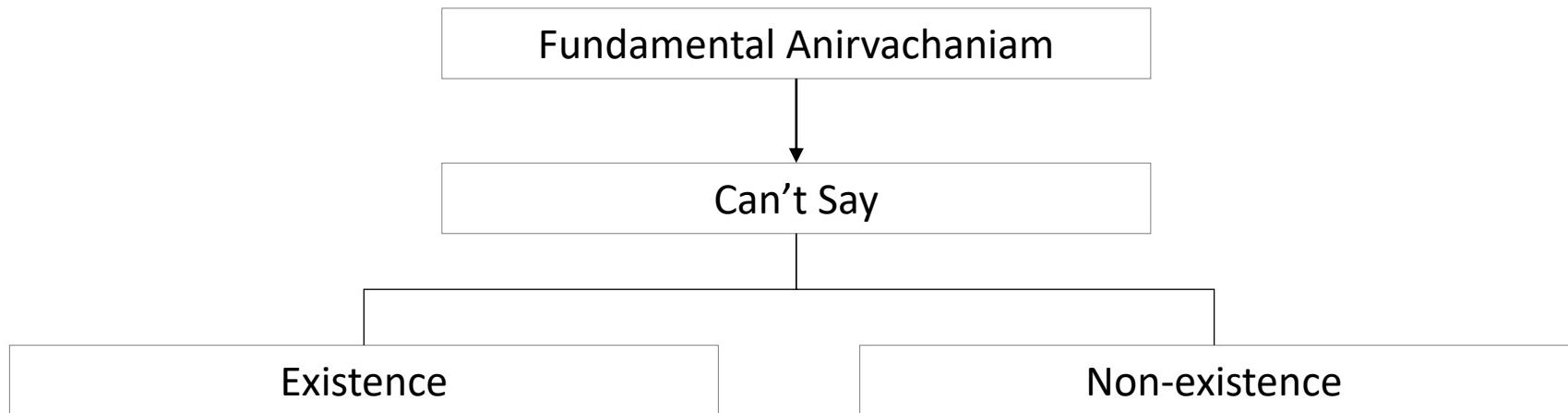
- Maya is based on Shuddha Brahman
- Pure Chaitanyam = Nirguna Chaitanyam
- Avidya = Agyanam = Maya

What is significance of each name?

i) Maya = Moola avidya has infinite power to project entire Srishti :

- Brahman has no Maya Shakti, Srishti, Sthithi, Laya Shakti
- No power by itself

- Maya alone has unimaginable, Achintya Shakti, power
- **More you enquire Maya, more Anirvachaniya, inexplicable it becomes**



- Maya does so many things but can't say whether it is identical or different from Brahman.

Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
 भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
 साङ्गाप्यनङ्गा ह्युभयात्मिका नो
 महाद्भूताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
 bhinnāpyabhinnañāpyubhayātmikā no |
 sāngāpyanañgā hyubhayātmikā no
 mahādbhutā'nirvacanīyarūpā || 109||*

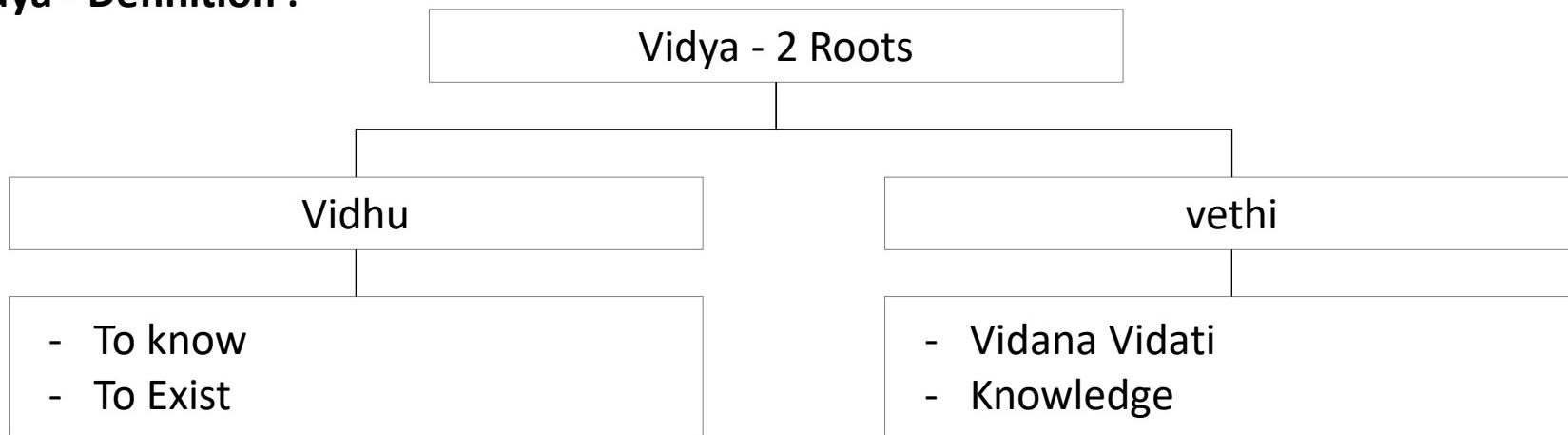
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Whether it has Sanga, Svagata or not, Savayavam or Niravayavam.
- More you probe, can't establish, either with parts or without parts, Division.

ii) Definition :

- **Anirvachaniyam = intellectually ungraspable but experienceable, logically not explicable**
- Agyanam, Vyapadesha, is named Maya
- Maya called Moola avidya - Vidya Nashayatvat
- **Because it can be destroyed by Jnanam, it is called Moola avidya, Vidya Virodhatvat**
- Not vidya Abava but Virodhi

Avidya - Definition :



- Jalam Vidylate = 4th Conjugation exists
- **Adviya - Vastuta Na Vidylate iti Vidyata**
 - Really it does not have real existence
- Here Avidya = Maya used

iii) Name of Maya :

- Svarupa Jnananatvat Abava iti Manyate...
- Since it conceals Nature of Brahman
- As Concealer, Maya is called Agyanam

Gita - Chapter 5 :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpam
na caiva sukrtaṁ vibhuḥ ।
ajñānēnavṛtaṁ jñānam
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

ज्ञानेन तु तदज्ञानं
येषां नाशितमात्मनः ।
तेषामादित्यवज्ञानं
प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānam
yēṣām nāśitamātmanah ।
tēṣāmādityavajjñānam
prakāśayati tatparam || 5-16 ||

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

iv) Maya = Shakti, Power - Brahmanaha Shakti :

Brahman	Maya
<ul style="list-style-type: none">- Shaktiman- Powerful	<ul style="list-style-type: none">- Power- Can't exist separately, independently

Law :

- **No power can exist separate from powerful entity**
- Speaking power, can't exist without me
- If so, I will be at residence and speaking power can be sent to class
- You can send hearing power
- **Shaktihi Na Svatantra**
- Maya = Shakti, indicates its is Paratantryam

V) Avyaktam :

- Everything in it, in potential power - Shakti = Avyaktam
- Battery has potential power, has Shakti
- Prakriti can modify into entire universe, pliable like gold into ornaments
- **Universe = Modified form of agyanam**
- **Agyanam = Parinama Upadana Karanam = Prakriti**

vi) Maha Sushupti = Sleeping condition of Individual or entire Universe During Pralayam :

Jivasya Agyanam	Samashti Agyanam
Sushupti	Maha Sushupti

Synonyms of ignorance :

- **Samanya Chaitanyam = Chaitanyam which is basis of Maya = Svarupa Chaitanyam**
- Na Tatu Nyayaha Virodhi...
- Pure consciousness can't destroy ignorance

Physics ignorance	Atma ignorance
Thoola Avidya	Moola Avidya

Very important point :

- **Consciousness can't Destroy agyanam, not opposed to each other, Revealer not the destroyer.**

Register Very well :

- Swaroopa Chaitanyam can't destroy ignorance
- Svarupa Chaitanyam is eternally there
- If it could destroy ignorance, ignorance would not have come
- Shastram, Guru, Bhagavan would be unemployed.

Why Virodhi?

Agyanam	Vritti Jnanam
- Vyavaharika Satyam	- Vyavaharika Satyam - Can destroy Agyanam

- **Svarupa Chaitanyam, Brahman, pure Consciousness**
- **Paramarthika Satyam**
- **Revealer of knowledge and ignorance**
- Svarupa Chaitanyam supports ignorance, Does not destroy ignorance
- Maya Sadakam

What is proof?

- So long it has survived, after so many Births, after 25 Years of Vedantic study student refuses to claim Aham Nitya Muktaha.

Student asks for blessing :

- I should get Moksha in this Janma itself, after 30 years of Vedantic study
- **Successful continuation of moola avidya, proves it is supported by Swaroopa Chaitanyam**

How Swaroopa Chaitanyam supports agyanam, Maya?

- By doing 2 Jobs

2 Fold support of Svarupa Chaitanyam

Lends existence to ignorance

Reveals Ignorance

- Isness belongs to Brahman
- Satta Pradhanam

- Sphurti Pradhanam

- By giving Satta and Sphurti, Brahman supports Moola avidya
- Consciousness can't destroy ignorance

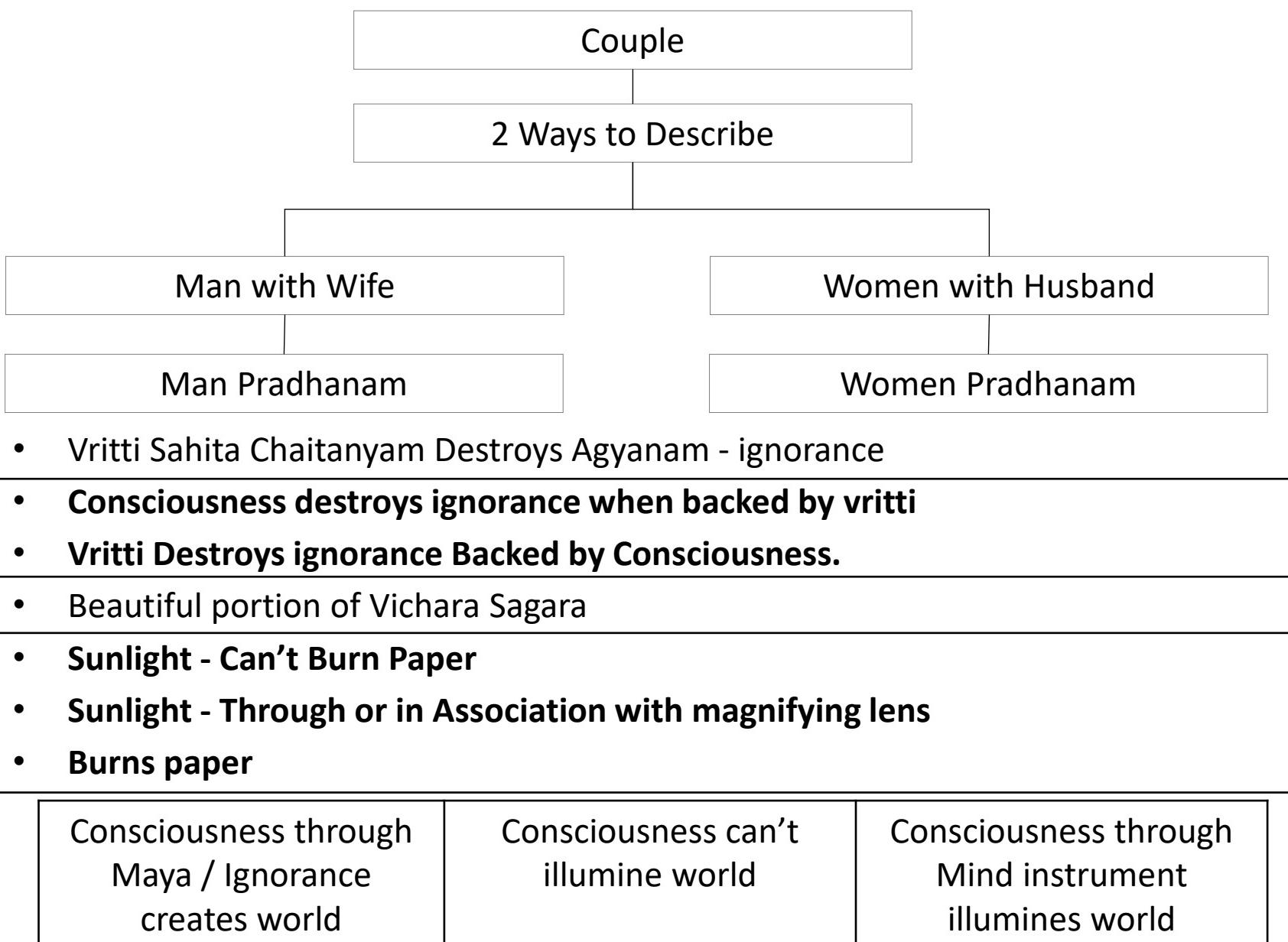
What destroys ignorance?

- Knowledge Destroys ignorance

Question :

- **What is difference between Consciousness and knowledge?**

Consciousness	Knowledge
<ul style="list-style-type: none">- Vritti Rahita Chaitanyam- I Svarupam- Satyam, Jnanam, Anantham Brahma- Not experienced- Chaitanya Rahita Vritti- Consciousness without Vritti	<ul style="list-style-type: none">- Consciousness Sahita Antahkarana Vritti- Vritti Jnanam- I thought- Experienced when Triputi is in Operation- Vritti Sahita Chaitanyam- Vritti backed by Consciousness



- Vritti Aruda Chaitanyam gives knowledge of the world.
- Sunlight associated with Suryakanta Shila (Magnifying Glass)

Fire Kindled in 2 ways for Yajnya

Arani Mathanam

Suryakanta Mani

ND :

- Concludes Maya Discussion
- Maya to introduce Ishvara
- Ishvara to talk about creation, its order
- Teaching for Madhyama Adhikari for Srishti, Ishvara required, Maya required.

Uttama Adhikari	Madhyama Adhikari
<ul style="list-style-type: none">- No Srishti, no Maya- Binary format- Require only Anirvachania Khyati- Rajju Sarpah, Svapna Drishtanta, jagat explained- No Ishvara	<ul style="list-style-type: none">- Triangle format- Ishvara, Srishti, Jiva, required- Relaxation comes with Ishvara

Itham Eka Maya Varnita :

I) One Maya Described, Anaadi, without beginning :

- Sa - Anta : ends, falsifiable

- Sad - Asad Vilakshanam - Difference from Exist, non-existent category

II) Anirvachaniyam :

- Logically uncategorisable

Example :

- Is light wave or particle?
- It behaves in both forms, Anirvachania
- Many Anirvachanias in Science

III) Moola agyanam, moola avidya :

- Depends on Svarupa Chaitanyam for its very existence
- **Svaroopa Chaitanyam does not depend on maya for its existence**
- **Swaroopa Chaitanyam depends on Maya for creation**
- **Whatever depends on something else for its existence is called Maya**
- It is negatable, falsifiable, through Consciousness in Combination with thought



Topic 261 to 262 :

(अ. २६१-२६२) प्रसङ्गादीश्वरस्वरूपवर्णनम् —

- Prasangat - incidentally for sake of creation
- In Anirvachaniya - No creation
- For Madhyama, creation has to be introduced
- Ishvara = incidental topic in Vedanta
- Primary topic = Atma - Anatma topic
- Ishvara - Stepping stone
- Ishvara gives way to Paramartika Satyam in Mandukya Upanishad
- Ishvara = 3rd Pada

4th Pada :

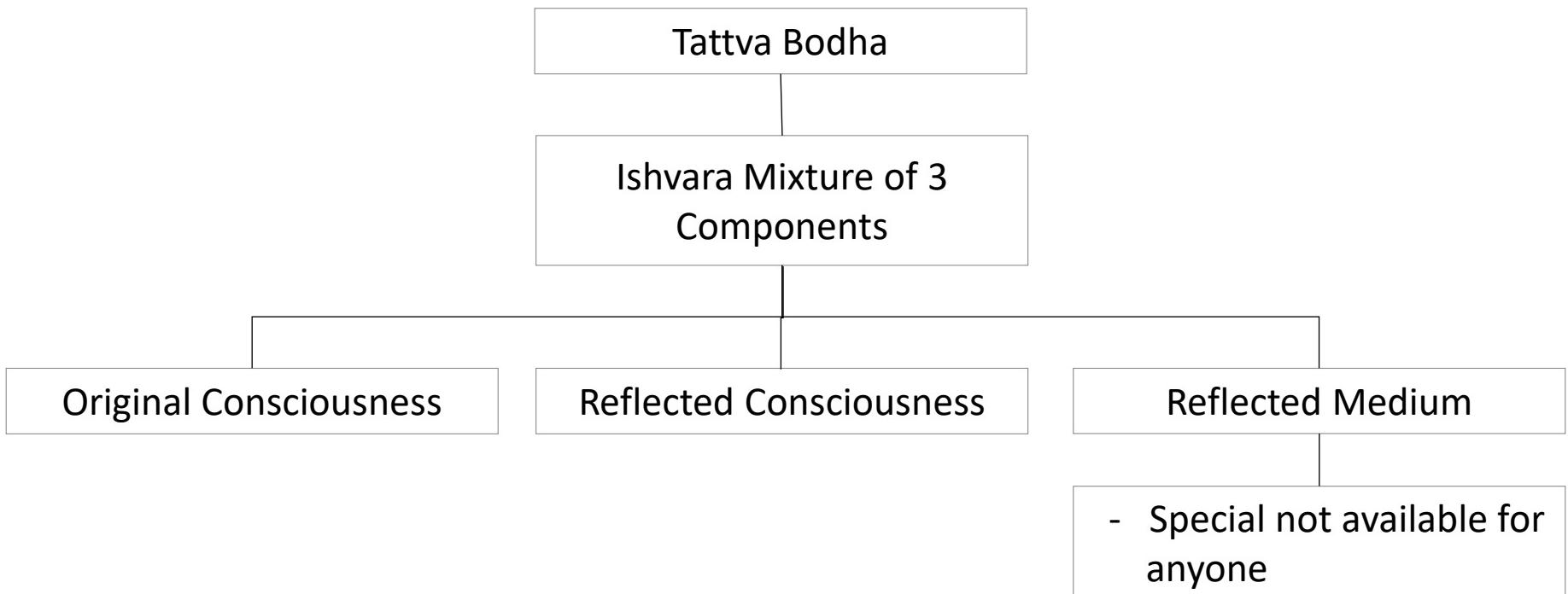
- Jiva, Jagat, Jeeva Jagat, Ishvara all negated
- Prapancha Upashamam, Shantam, Shivam...
- Ishvara is Penultimate step in Advaita Vedanta

Visishta Advitam - Ishvara is ultimate :

- Ishvara = Prakriya = Intermediary stage to understand Brahman
- Therefore Ishvara definition not consistent among Acharyas
- Different Granthas, different definitions used

ND - Uses most popular Definition :

- Mentioned in 1st, 6th, 7th Chapters of Panchadasi



- He is Ishvara, Triangle format Advantage
- I am disadvantaged Jiva
- Ishvara has Wonderful Reflected Medium = Maya / Moola Avidya

What type of Moola Avidya?

2 Types

Shuddha Sattva Pradhana Avidya

- Sattva Dominates, not influenced by Rajas and Tamas
- Ishvara
- Unsuppressed knowledge

Malina Sattva Pradhana Avidya Maya

- Sattva Influenced by Rajas and Tamas
- Jiva
- Partially suppressed, partial knowledge

Inert Object :

- Totally Suppressed Sattva and rajas
- Tamas Pradhana

3 Suppressions

Jiva	Jagat	Ishvara
<ul style="list-style-type: none">- Sattva Partially Suppressed <p>Human beings can Say :</p> <ul style="list-style-type: none">- I am here	<ul style="list-style-type: none">- Sattva and rajas totally suppressed <p>Desk can't Say :</p> <ul style="list-style-type: none">- I am Desk	<ul style="list-style-type: none">- Unsuppressed knowledge- Shuddha Sattva Guna Sahita Maya- Aham Brahma Asmi, knowledge fully there

- Bhagawan uses Rajo Guna for Srishti and is not concealed by Tamo Guna
- Retaining omniscience uses Tamo Guna to resolve, entire universe during Pralayam.
- **Go to Bhagawan's Sushupti called Samadhi because there is no self in Bhagavan.**
- For entering into Samadhi, we have to withdraw from entire creation.
- Bhagawan uses Tamo Guna as medium, inertia as medium.
- 3 Gunas are under his control - 1st Component of Ishvara, Shuddha Sahita Maya power

2nd Component :

- Maya Rahitha Adhishtana Rupa Chaitanyam.
- Maya lends existence to reflecting material, the world
- Maya = Reflected medium.

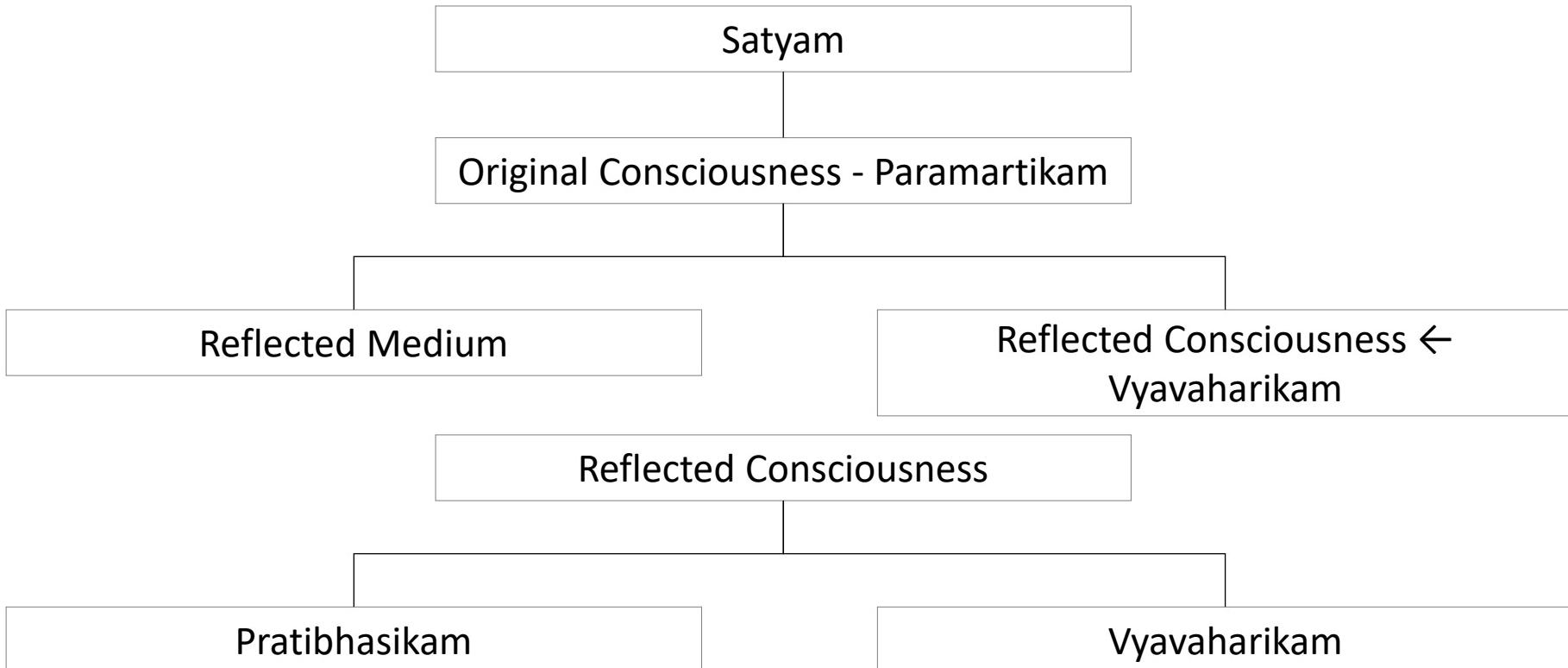
- Original Consciousness lends existence to Reflected Medium = Maya

Chaitanyam	Maya
Original Consciousness	Reflected Medium

- Reflected Consciousness - Chaitanya Abhasa

- Reflected in Maya

- Seeing Consciousness, reflected in Maya



- Ishvara = 3 Components together = Original Consciousness and Reflected Consciousness and Reflected Medium.

- If one component is Missing, Ishvara loses his Ishvara Status.
- Ishvara Abhidhiyate = Condition
- This Ishvara is Omniscience, Sarvavyapi, Karanam for Srishti, Triangle format.

Topic 261 (Revision 203) :

(२६१) ईश्वरस्वरूपम्; द्विविधकारणलक्षणं च — शुद्धसत्त्वगुणसहिता माया,
मायाधिष्ठानं चैतन्यम्, मायाप्रतिफलितचैतन्याभास इति त्रयं मिलित्वा ईश्वर इत्यभिधीयते ।
सोऽयमीश्वरः सर्वज्ञः । स एव जगतः कारणम् ।

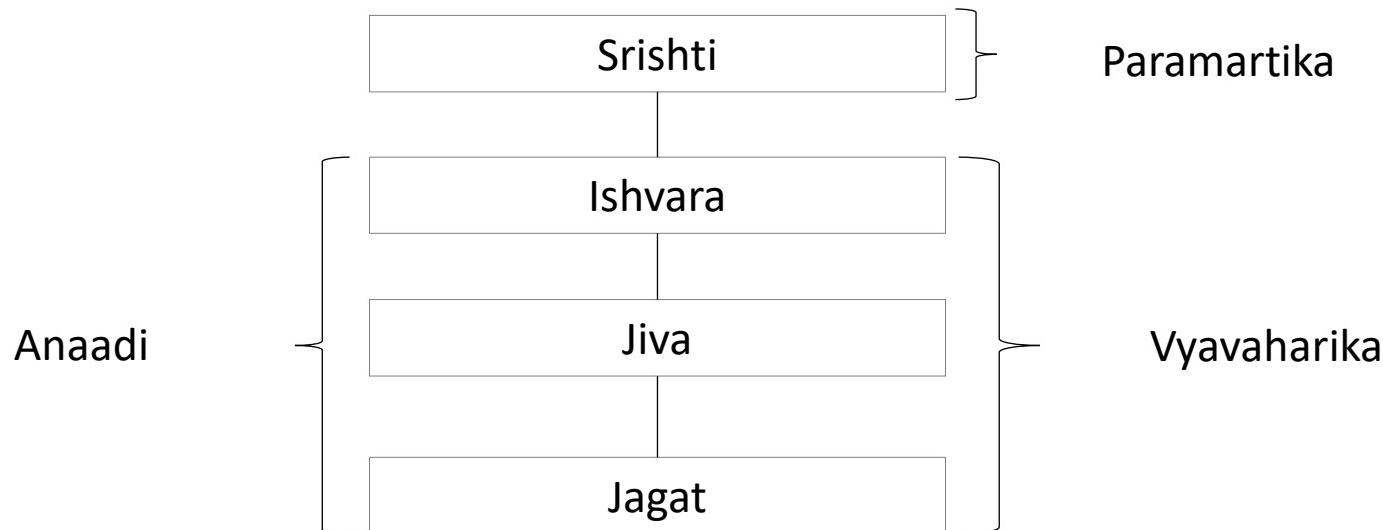
- For Madhya Adhikari, Srishti important
- For Uttama Adhikari, Adhyaropa - Apavada, Anirvachania Khyati
- For Madhyama, Khyati, Adhyaropa Adhyasa - Replaced by creation
- For All Dasaha talk of creation see world, Origination of world, maya, Moola Avidya introduced.
- Moola Avidya Agyanam / Maya / Prakirti / Avyaktam / Avyakratam / Mahasushupti / Shakti.
- Brahman - with Maya
- Shakti = Ishvara = Jagat Karanam
- Ishvara = Srishti Karta

Question :

- Why Bhagawan created world? Purpose of world?
- Intellects Job continuously asks Question.

Answer :

- Ishvara creates for exhaustion of Punya papa
- Forced to talk of Jiva
- Jiva's punya - Papa Kshaya
- Why Ishvara created Jiva? No creation of Jiva
- At Vyavaharika level, Jiva, Jagat, Ishvara, Maya all Anaadi
- At Vyavaharika level, divided into Anaadi Jivatma, Paramatma



To Attain Moksha - Classes :

- When Srishti comes
- Eka Atma
- Sub-divided into Anaadi Jivatma / Paramatma

Maya - Moola Avidya Divided into Two

Individual

- Anaadi Jiva Avidya
- Malina Sattva Pradhana Avidya

Total

- Anaadi Maya
- Shuddha Sattva Pradhana maya
- Ishvara Associated with Maya Shakti

- Even though Maya = Avidya, by convention use Maya for Ishvara and Avidya for Jiva.
- Alertness required in Learning.

Jiva - Avidya	Ishvara - Maya
Malina Sattva Pradhana	Shuddha Sattva Pradhana

How 2 Atmas? Dvaitam?

i) In vyavaharika level, have to start in triangular format, Jivatma, Paramatma, Jagat.

- Avidya, maya also only in Vyavaharika level
- Terminology used to explain Srishti
- Anaadi Jiva associated with Anaadi avidya
- Anaadi Ishvara associated with Anaadi Maya
- This is the Runway for Srishti take off

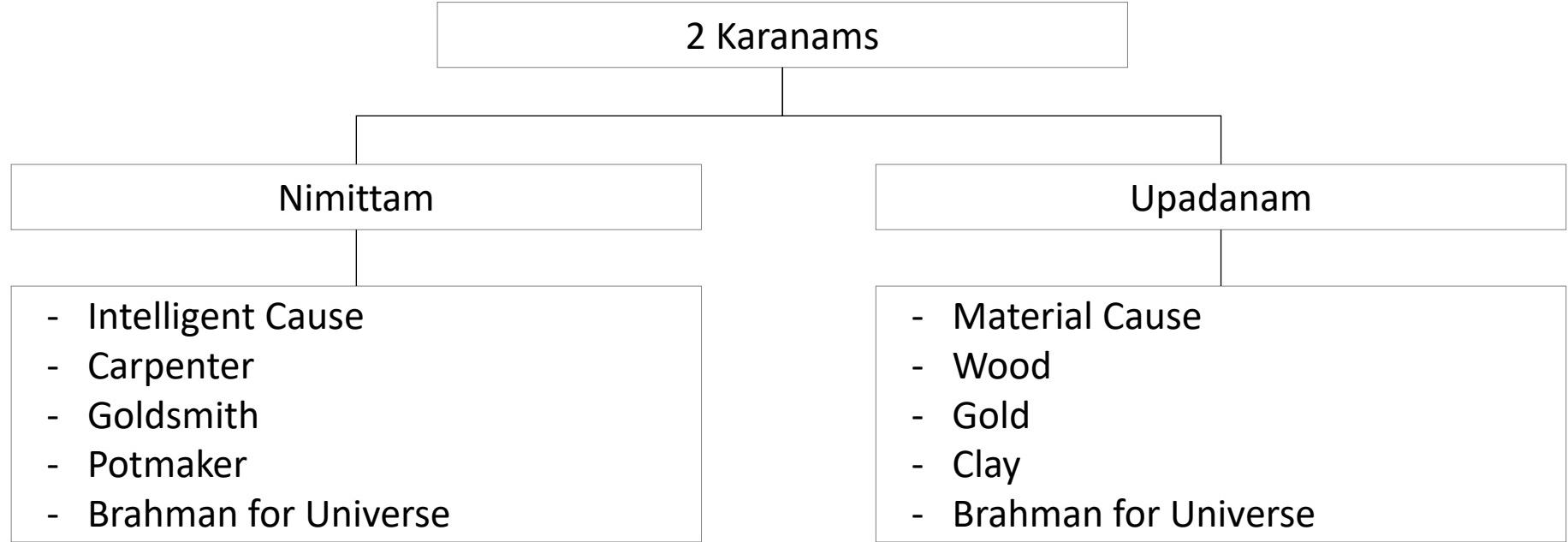
ii) Paramatma creates Universe for Jivas Punya papa Exhaustion :

Maya	Jiva
<ul style="list-style-type: none"> - Vikshepa Shakti Pradhana for Ishvara - No Avarna Shakti in Ishvara - No Concealment for Ishvara - Never ignorant of fact → I am not creator but Karya Karana Vilakshana Turiyam Brahman - Ishvara knows, I am Ishvara from Vyavaharika Drishti - I am Brahman, non-creator - Maya never made Ishvara ignorant - Avarna Shakti not functioning - Ishvara uses only Mayas Vikshepa Shakti to create the Universe - From beginningless time, Ishvara has knowledge - Ishvara knows Ishvara Bhava is Vesham 	<ul style="list-style-type: none"> - Avarna Shakti Pradhana - Anaadi Jiva associated with Avidya, faces problems - Malina sattva Pradhanam - Avarna Shakti functions partially - Jiva partially ignorant - Total knowledge, total ignorance, no problem - Jivatma knows I am Karta, Bokta, Jnanata, knower, Doer, enjoyer - Does not know Paramartika Brahman - Deho naham - I am Shiva, Anaadi kala ateetaha - From beginningless time, Jiva has ignorance - Requires guru - Jiva sheds Jiva Bhava - Jiva has Anaadi Avidya Vasana (Said During Avani attam) - Jiva Anaadi - Karmas Anaadi - Infinite Sanchita Karmas

- During every Srishti a bunch of karmas fructify, become Samashti Prarabda Karma of infinite Jivatmas
- Therefore, Ishvara becomes creator, both Nimitta and Upadana Karanam.
- For Anaadi Jiva with Punya - Papam, anaadi Ishvara creates Anaadi Jagat and Sharirams

कारणं द्विविधम् — उपादानकारणम्, निमित्तकारणं चेति । यत् कार्यस्वरूपे प्रविशति, यद्विना
 कार्यस्य स्थितिनीस्ति, तदुपादानकारणम् उच्यते । यथा मृद्घटस्योपादानकारणम् । घटस्वरूपे
 मृदः प्रवेशोऽस्ति, मृदं विना घटो न स्थितिं लभते च । यत् कार्यस्वरूपे न प्रविशति, किन्तु
 कार्यात्पृथक् स्थितं सत्कार्यमुत्पादयति, यस्य नाशेन कार्यं न नश्यति तन्निमित्तकारणम्
 इत्यभिधीयते । यथा घटस्य कुलालो दण्डचक्रादयश्च निमित्तकारणानि । न कुलालादयो घटस्वरूपे
 प्रविशन्ति; घटात्पृथग्भूता घटमुत्पादयन्ति; घटोत्पत्यनन्तरं कुलालादीनां नाशेऽपि घटो न
 नश्यति । इत्थम् उपादानं निमित्तम् इति च कारणं द्विविधम् ।

Fundamentals :



Why 2 Different Names?

i) Material cause :

- Always integrally present along with the product
- Material Cause enters the Product
- It can never stand away from the product
- Wood never away from table
- Without material cause, a product does not have existence
- Material cause lends existence to product.
- Upadanam = Karma Vitpatti.

- That which is taken by intelligent cause to produce an effect.
- Handled by Nimittam to produce a product
- Gold handled by goldsmith for producing a ring not mere Material but handled material by creator
- Upadhiya Manam = Karanam
- Clay handled by potter, shaped into a pot
- Clay is raw material, Material cause for pot
- Clay entered into presence of a pot without clay, pot can't exist.

ii) Nimitta Karanam :

- **That which does not enter in the presence of a product**
- **That which remains separate, from clay but responsible for product of pot**
- **In destruction of which cause, product does not perish is Nimitta Karanam**
- Potter = Nimitta Karanam
- Instruments - Danda - Stick, Potter's wheel for Rotation are Nimitta Karanam, group of things not only potter, away from clay, contribute to production.

Important Distinctions :

Nimitta	Upadana
<ul style="list-style-type: none">- Potter- Chetanam- Intelligent Cause- Does not exist- Pot Exists without Potter- Nimitta Karanam Nashe, Karyam Na Nasha	<ul style="list-style-type: none">- Clay- Achetanam- Material Cause- Exists together with without Clay, pot Can't exist- Upadana Karanam Nashe, karyam Nashyati

General Rule :

- 2 Separate Entities - Nimitta Karanam and Upadana Karanam

Exception :

- Spider and Dream
- Nimittam and Upadanam same entity

Topic 262 :

(२६२) ईश्वर एव प्रपञ्चस्योपादानकारणं निमित्तकारणं च —

ईश्वर एव जगत उपादानकारणं निमित्तकारणं च भवति । यथैक एवलूताकीटस्तन्तुरूपकार्यं प्रत्युपादानकारणं निमित्तकारणं च भवति । तद्वदेवेश्वरः प्रपञ्चं प्रत्युपादानं निमित्तं च । तत्र लूताकीटस्य जडं शरीरं तन्तोरूपादानकारणम्, तच्छरीरस्थमन्तःकरणसहितचैतन्यं निमित्तकारणम् । एवमेवेश्वरशरीरभूतजडमाया जगत उपादानम्, चेतनभागो निमित्तकारणम् । इत्थमेकस्यैवेश्वरस्य प्रपञ्चं प्रत्युपादाननिमित्तोभयकारणत्वे लूताकीटो दृष्टान्तः । मुख्यदृष्टान्तस्तु स्वप्न एव ।

Consolidation :

i) Spider :

Nimitta	Upadana
- Intelligence behind web	- Raw Material from its own Stomach - Squirrel, birds bring Raw Material from outside

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथा ऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhiḥ srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

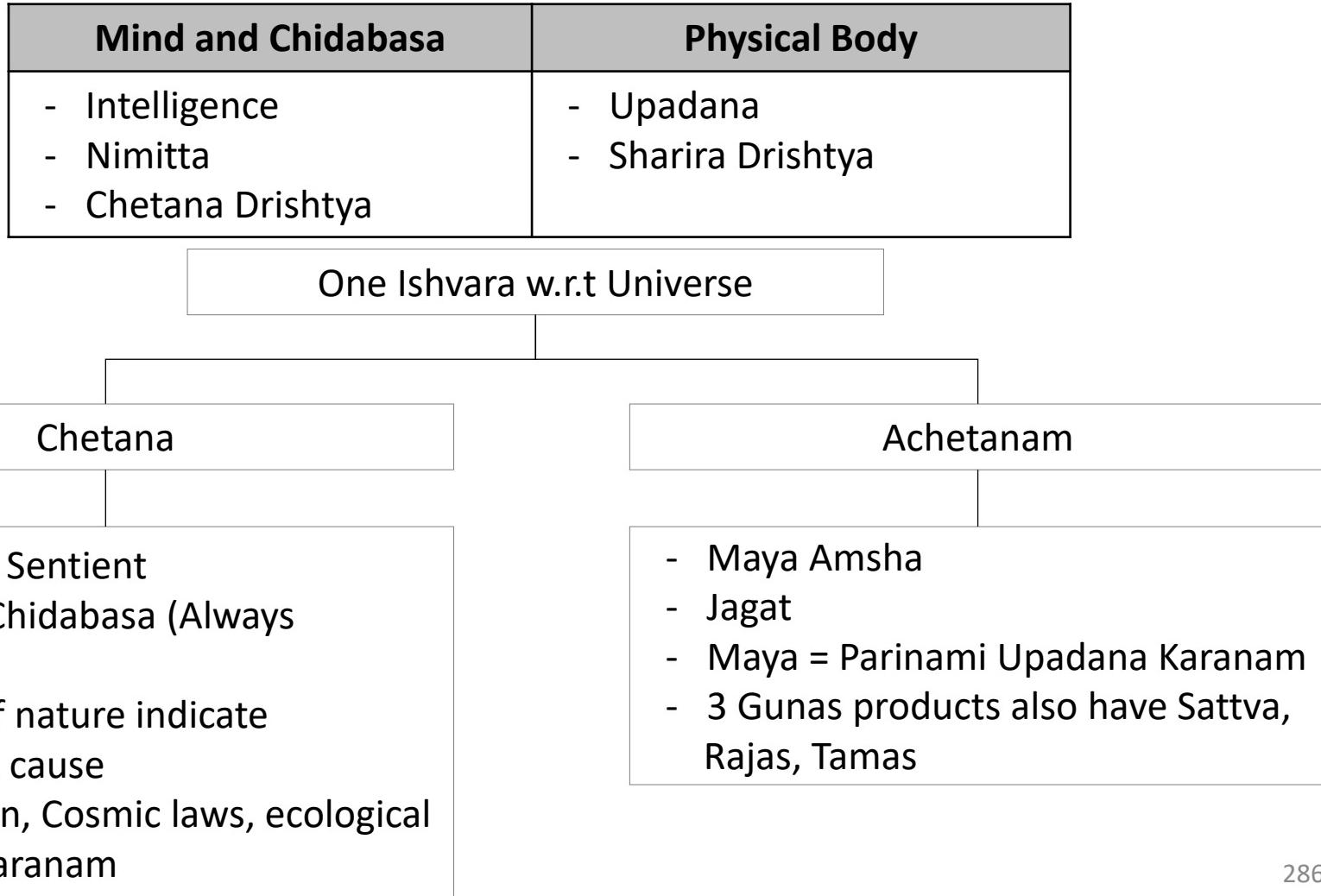
Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्,
यथाग्नेः कशुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,
सर्वानि भूतानि व्युच्चरन्ति;
तस्योपनिषत्—सत्यस्य सत्यमिति
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

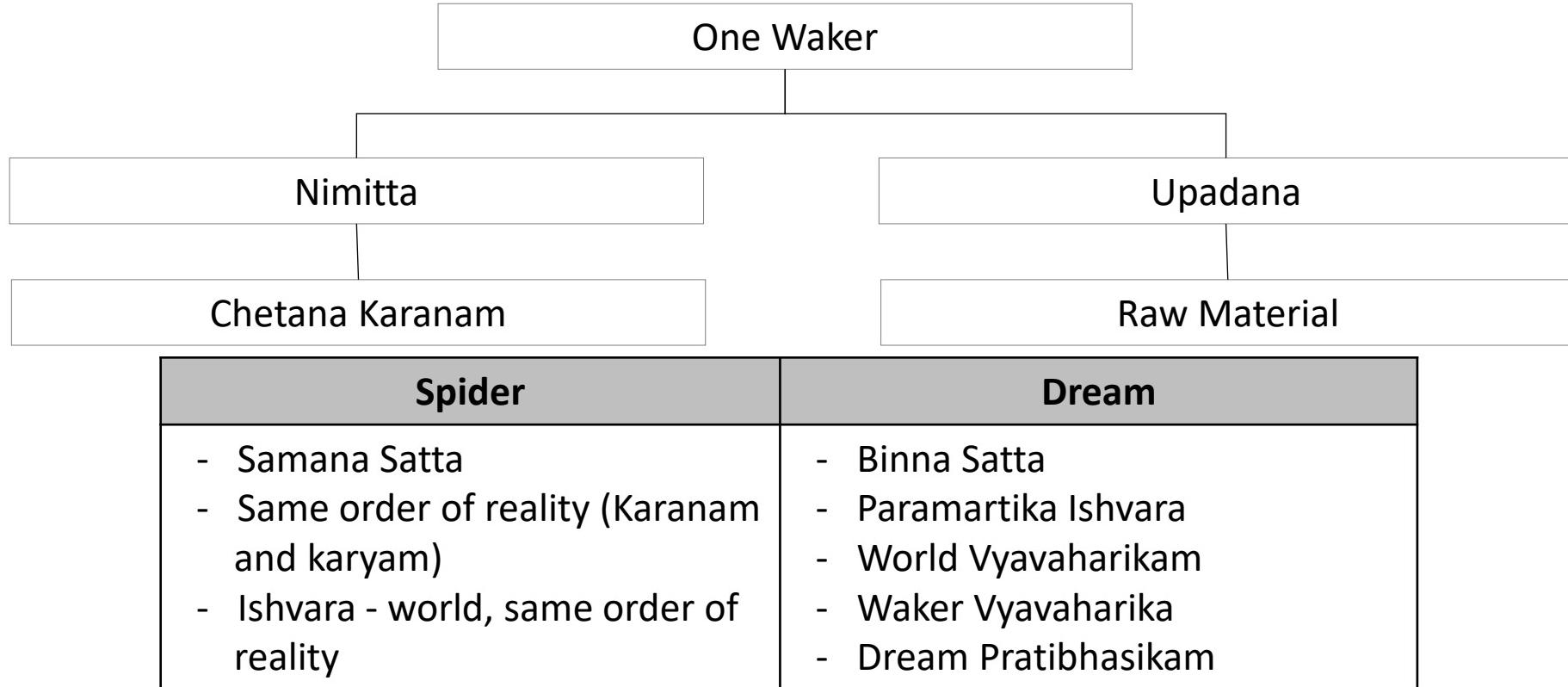
sa yathoranābhistantunoccaret,
yathāgneḥ kśudrā visphulingā
vyuccaranti, evamevāsmādātmanah
sarve prāṇah, sarve lokāḥ, sarve devāḥ,
sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti
prāṇā vai satyam, teṣāmeṣa satyam || 20 ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is ‘the Truth of truth.’ The vital force is truth, and It is the truth of that.
[2 - 1 - 20]

- Ishvara = Prapancha Upadana and Nimitta Karanam
- Oornam = Spider's silk
- Nabhi - carried in stomach
- Another name for Spider is Noota Kita
- Uses intelligence to construct web where insects near light will fall



ii) Dream example = More Powerful :



Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyam nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtam yathānidrayā |
yassākṣatkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idam śrī daksināmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

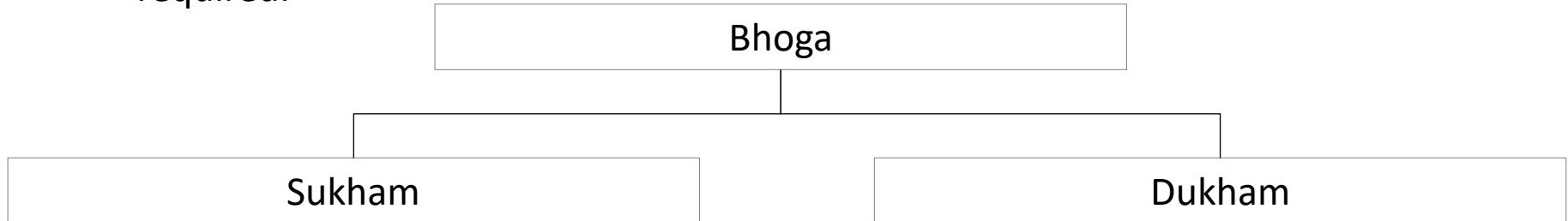
- One Ishvara - Throws out wakers world
- Dream is Primary example.

Revision 204 :

यदा पुनरीश्वरो जीवानां कर्मफलदानाय न सम्मुखो भवति तदा जगतः प्रलयः, यदा च स ईश्वरो
जीवानां कर्मफलदानायाभिमुखो भवति तदा जगतः सृष्टिश्च भवति । इत्थं
जगत्सृष्टेजीवकर्मधीनत्वाज्जीवस्वरूपमिदानीं निरूप्यते ।

- Anaadi Ishvara and Anaadi Maya (Raw Material)
- Anaadi Jiva and Anaadi avidya ready
- What is purpose of creation? Why Bhagawan chooses to create?
- Anaadi Jiva has Anaadi Sanchita Karma
- Ishvara has no Sanchita
- Maya's Avarna Shakti does not function
- Ishvara not Ajnani, has no Kartrutvam
- To earn Karma Phalam, must be Ajnani

- Ishvara has no Punya - Papam
- Anaadi Jiva has dormant Sanchita Karma during Pralayam (Like sleep state), Unmanifest, Latent, Inactive, Passive condition
- Out of infinite Jivas, some karmas become active
- Unmukhatva, readiness to fructify
- When Karma becomes ready, then Karta becomes Bokta to enjoy Bhoga, body is required.



- Without body can't enjoy Sukham or Dukham
- In deep sleep, I exist, but no specific experience
- Jiva to become Bogta requires Sthula, Sukshma Shariram, to receive Dukham or Sukham.
- Family, world, gives joy and sorrow
- Activation of Karma by Anaadi Kala Tattvam.

Definition of Kala :

- Brahma Maya Sambandha = kala
- Anaadi Kala → Operates on → Anaadi Sanchita

- Aroganam, Avarohanam Cycle
- When karma ready, Sthula Sukshma Prapancha and Shariram has to come
- **Sanchita Karma**
- **Jadam**
- **Can't create world**

Purpose of world :

- Sukha Dukha Bogha
- Job Done by Ishvara
- Karma Phala Dhata
- Bhagawan based on Jiva's fructifying karma, decides Loka, Shariram for Jiva

Gita - Chapter 8 :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥८-१८॥

**avyaktād vyaktayah sarvāḥ
prabhavantyaharāgamē ।
rātryāgamē pralīyantē
tatraivāvyaktasamjñakē || 8-18 ||**

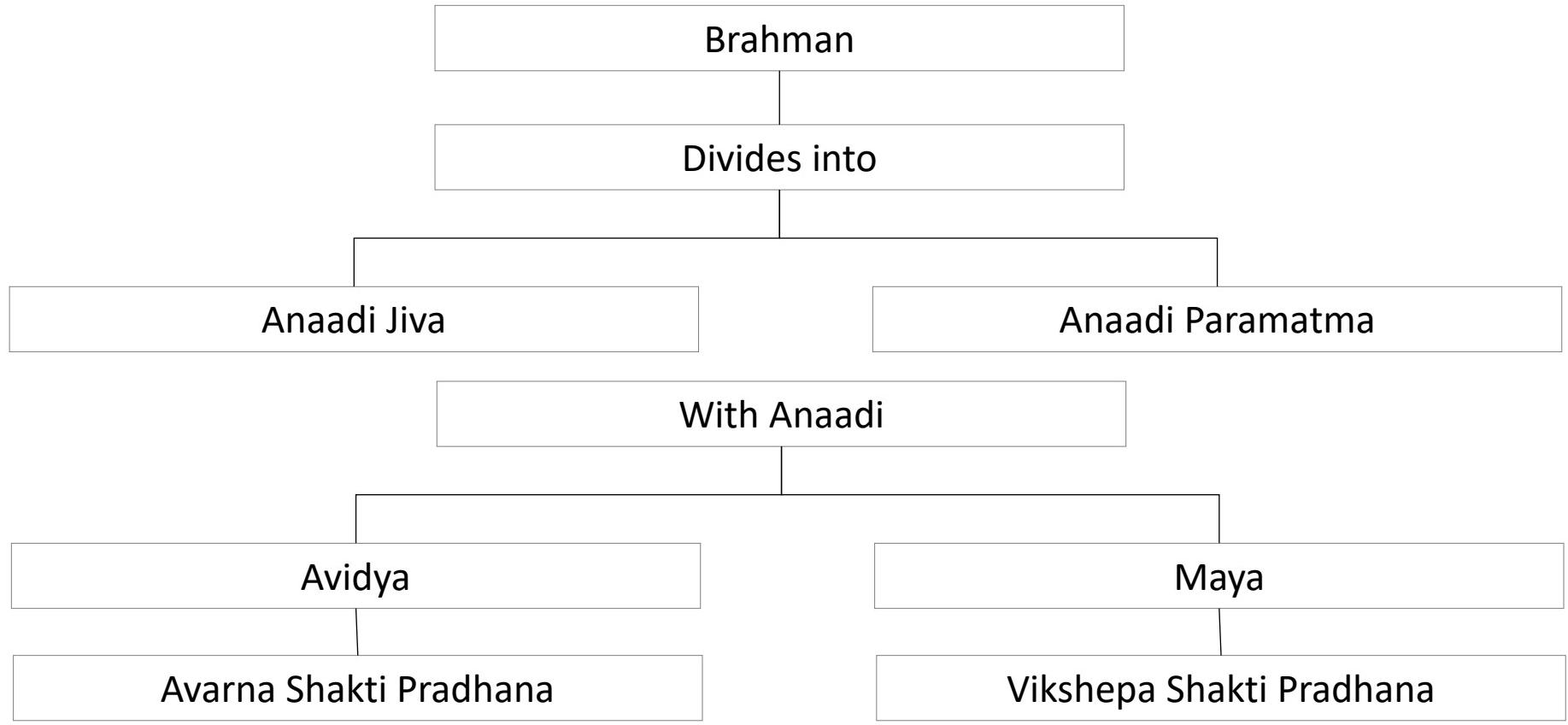
From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisiya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhadvat,
yadidam kinca, tatsatyamityacaksate,
tadapyes a sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]



Anaadi

Jiva

Karma

Maya

- Infinite
- Takes Sthula / Sukshma Body in creation for Exhaustion of Karma
- Can function only in Shariram and Prapancha

- Infinite
- Dormant condition
- Fructification happens
- Pressure is there on Jiva
- Requires Shariram and Prapancha

- Karana Shariram of Jiva is Situated

Avidya

Avidya

- **Bhagawan has no Karma, no Avarnam, has only Vikshepa Shakti**
- No Kartrutvam, Boktrutvam, is Nitya Mukta
- **That Bhagawan has Job of creating world and Body for Jivas who are remaining Dormant in Maya of Bhagawan, where Karana Sharirams are there.**
- Karana Shariram = Anaadi
- Anaadi Jiva, Anaadi Karana Shariram, Sanchita Karma, all in Ishvaras Maya.

- Karana Shariram = Anaadi
- Anaadi Jiva, Anaadi Karana Shariram, Sanchita Karma, all in Ishwara's Maya
- When ready for fructification, Ishvara starts creation... So Kamyata (Taittriya Upanishad (2 - 6 - 3)
- Punya - Papam can't give Sukham, Dukham to Karana Shariram
- Karana Shariram can't experience Sukham, Dukham
- Requires Sthula, Sukshma Prapancha
- Created Shariram and Prapancha interact

Gita - Chapter 2 :

मात्रास्पर्शस्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kaunteya
śītōṣṇasukhaduḥkhadāḥ ।
āgamāpāyinō'nityāḥ
tāṁstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रलपन्विसृजन्नृक्षन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi ।
indriyānīndriyārthēṣu
vartanta iti dhārayan || 5-9 ||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Indriyas and Arthas required
- Mere Karana Shariram can't exhaust Punya - Papam.

- Srishti becomes a Necessity

Gita - Chapter 15 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvam̄ prasṛtāstasya śākhāḥ
guṇapratīddhā viṣayapravālāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni manusyalōkē || 15-2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

- **Bhagawan can't create Blade of grass without Co-operation of Jiva's Karma**
- Don't tell this news outside
- Omniscience and Omni potentially of Bhagawan will be dented
- Srishti requires discussion of Ishvara and Jiva - Joint venture
- **Before Srishti, Ishvara can't create Punya or Papam, Kartrutvam, Agyanam, Avarnam required.**
- Ishvara can't create Punya Papam appreciate our glory.

Paramartika Drishti	Vyavaharika Drishti
<ul style="list-style-type: none"> - Aham Brahma Asmi - Big Claim 	<ul style="list-style-type: none"> - We as Jiva have - Big Claim

- Secret Note of Vichara Sagara

Topic 263 :

(२६३) जीवस्वरूपवर्णनम् — रजस्तमसी अभिभूयोदभूतो यः सत्त्वगुणः स शुद्धसत्त्वगुण इत्यभिधीयते । रजस्तमोभ्यामभिभूतो यः सत्त्वगुणः स मलिनसत्त्वगुण इति कीर्त्यते । ईदृशमलिनसत्त्वगुणसहिताज्ञानांशप्रतिफलितचिदाभासः, अज्ञानं, अज्ञानाधिष्ठानकूटस्थचैतन्यं चेति त्रयं मिलित्वा जीव इति वर्ण्यते । सोऽयं जीवः कर्म करोति । तत्फलं चेच्छति ।

- Definition of Jiva in Different Prakriya - Inconsistent by Different Acharyas

For Vedanta :

- Jiva - Ishvara - Jagat
- Adhyaropa
- Superimposition
- Adhyasa, Mithya
- Temporally introduced

Tatparyam Nasti :

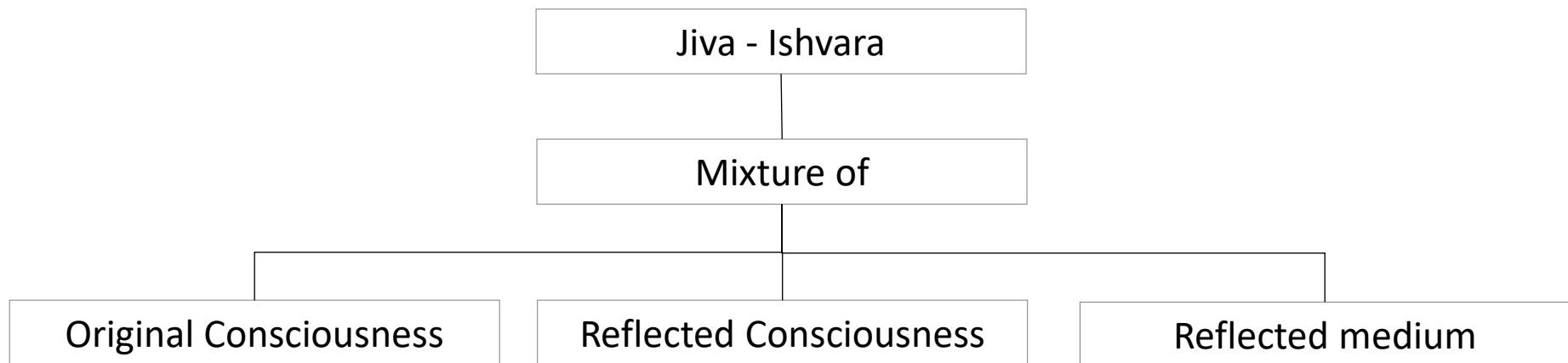
- Brahman Eva Tatparyam Asti
- Padatrayam - Adhyaropa
- Turiyam = Adhishtanam
- Jiva - Ishvara temporarily introduced, Negated in Apavada
- Different definitions of Jiva - Ishwar are given.

ND :

- Gives here most popular definition
- Srishti description, Jiva Ishvara Description inconsistent

Panchadasi - 6th Chapter :

- **Tasmat Jeeva Ishvara Veda Yoho Nethi Na Karyat....**
- No Uniformity in Definition
- Jiva, Ishvara, jagat Stepping stone



- Ishvara knows without Guru
- Ishvaras reflecting Material is benign Medium, Serves as Adi guru

Sada Shiva Samarambam :

सदा शिव समारम्भां शङ्कराचार्य मध्यमाम् ॥
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥

sadā śiva samāramabhbām śaṅkarācārya madhyamām..
asmadācārya paryantām vande guru paramparām..

Salutation to the lineage starting with lord Sadasiva, with Adi Sankara in the middle and continuing up to my immediate teacher. [Verse 1]

Jiva	Ishvara
<ul style="list-style-type: none"> - Malina Sattvam - Sattva overpowered by Rajas, tamas - Avidya Pradhana - Avarna Shakti Pradhanam - Avarnam makes Jiva ignorant of his higher Nature ‘Original Consciousness’ - Jiva Takes reflecting Consciousness and Reflecting Medium 	<ul style="list-style-type: none"> - Shuddha Sattva (maya) - Has Cosmic Ahamkara - Overpowered by Sattva - Maya (Reflected medium) and Reflected Consciousness - Enlightened Ahamkara, Lightened Mind <p>Gita :</p> <ul style="list-style-type: none"> - Tasya Kartar Apimam Vidhi kartaram Avyayam - I do all

चातुर्वर्णं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्धकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyam mayā sṛṣṭam
guṇakarmavibhāgaśah ।
tasya kartāramapi mām
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

Jiva :

- Original Consciousness Avrutam forgotten called Ahamkara
- Ahamkara Pradhana not Original Consciousness Pradhana
- Tasya Karta = Jiva, Maha Samsari

Chaitanyam - All pervading one
Consciousness

Kootastha

- Reflected Consciousness in Avdiya and Reflecting Medium, Agyana Adhishtanam
- Tvam Pada Lakshyartha

Brahma Chaitanyam

- Reflected Consciousness in Vidya and Reflected Medium in Jnana Medium
- Tat Pada Lakshyartha

- Kootastha Original Consciousness and Brahma, original Consciousness = Asi
- Remember words, expressions, concepts, Meanings Simultaneously, then Mahavakyam works.

3 Components

Vyavaharika Components

Reflected Consciousness

Paramartika Component

Reflected Medium

Original Consciousness

- Jiva performs Karma because of avidya Predominancy
- Identifying with Reflected Consciousness and Reflected medium, Jiva becomes Apoornaha, Finite, Located.
- Confronts helplessness as Karta, Bhokta

Helplessness :

- 3 Levels (individual, family, society)

Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah ।
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah ॥ 2 ॥

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Wife wants to correct husband, husband wants to correct wife, both want to correct children.
- Helplessness, Frustration and anger, depression on several fronts is biography of every Jiva.

Prayer :

- Take me away not asking for moksha
- Avidya → Kama → Karma → Phalam

- Perform Prayaschitta, Kama Karma
- Artha Artharthi Bhakta.

(अ. २६४-२७२) जगत्सृष्टिवर्णनम् —

- Elaboration of creation of Universe
- Creation is not uniform, wide disparities
- 5 Star hotel, Slums below
- Jiva's karma responsible for disparity, not God
- Vaishamya Naigrinya Dosha
- For Jivas karmas, Ishvara creates world as per blueprint in previous Srishti
- In keeping with punya - Papa of living beings creation by Bhagavan
- **I get what I deserve, not what I desire**

Vaishamya	Nairgrinya
<ul style="list-style-type: none"> - Partiality - Different Degrees of Joy, happiness, Enjoyment - Cycle, Scooter, Car, Plane 	<ul style="list-style-type: none"> - Cruelty, Pain, Suffering - Different Degrees

Brahma Sutra - Vaishamya Nairgrinya Adhikaranam :

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॥ 34 ॥

Vaishamyanairghrinye na sapekshatvat tatha hi darsayati ॥ 34 ॥

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that Matter viz., merit and demerit of the souls), for so (scripture) declares. [II – 1 – 34]

न कर्माविभागादिति चेत् न अनादित्वात् ॥ 35 ॥

Na karmavibhagaditi chet na anaditvat ॥ 35 ॥

If it be objected that it (viz., the Lord's having regard to merit and demerit) is not possible on account of the non -distinction (of merit and demerit before creation), (we say) no, because of (the world) being without a beginning. [II – 1 – 35]

उपपद्यते चाप्युपलभ्यते च ॥ 36 ॥

Upapadyate chapyupalabhyate cha ॥ 36 ॥

And (that the world—and also Karma—is without a beginning) is reasonable and is also seen (from the scriptures). [II – 1 – 36]

Doubt :

- Is Bhagawan unfair?
- I get what I deserve not what I desire
- Bhagawan not unfair

Question :

- Current creation because of previous creation, Punyam - Papam.

1st Creation - Random?

- Bhagawan gave bodies according to his fancy?

Answer :

- Bodies of first Srishti - Previous Srishti - Anaadi avidya Vasanaya.
- **Creation exists with Brahman all the time in manifest or unmanifest form.**
- Creation is eternally there
- Anaadi Prapancha moves from manifest to unmanifest
- Maya, Creation, Integral part of Brahman - Sattva, Rajas, Tamas

Question :

- How Brahman and Maya not Dvaitam?
- Maya has no existence of its own, hence not 2 (Reflection of face - Not 2nd)
- **Mithya Maya experienceable, but not countable**
- Therefore Advaitam
- In Binary format, no Disturbance to Advaitam
- I Brahman am Satyam - World is Mithya including Body - Mind
- I am Advaitam

Question : How 1st Srishti? No Karma?

- Jivas get Bodies at Random?
- Jivas get inferior, Superior experiences?

- Bhagawan partial, without Karma basis, he creates Universe with Disparity.
- Therefore Ishvara = Vishama Drishti, partial only
- Don't accept samsara, Anaadi world is meaningless.

Answer :

- For every creation its previous creation is always there
- 1st Creation impossible
- No partiality dosha for Ishvara

Mandukya Upanishad - Karika :

Question :

- Srishti and Samsara - Anaadi will samsara end or not?

Answer :

i) Beginning and endless :

- Like Matter endless, beginningless

ii) Samsara ends in Videha Mukti :

- End of Samsara = Beginning of Moksha, got Videha Mukti

Question :

- If Moksha has beginning, will it end

Svarga	Moksha
Finite	In Finite

Samsara

Anaadi

Ananta

Ends

- No Moksha
- Why Study

- No end

- if Finite Moksha
- Will begin

Gaudapada :

- **Don't accept samsara as real itself**
- If you accept Samsara, question of Karanam will come
- Purva karma, Anaadi cornered....

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhakah ।
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Refuse to accept Samsara, have endless problems
- Can't say Asit or not Asti because experienceable.

- Mithya appearance is without beginning or end
- Let it appear or end
- I am ever free as Brahman

Nitya Mukti

Not Jeevan Mukti

Not Videha Mukti

- Initially mentioned, taught as Stepping Stone... But they have logical loophole
- Don't work for Jeevan Mukti or Videha Mukti but for Nitya Mukti Atma

Mandukya Upanishad - Karika :

अनादेरन्तवत्वं च संसारस्य न सेत्स्यति ।

अनन्तता चाऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvam ca saṃsārasya na setsyati |

anantatā cā"dimato mokṣasya na bhaviṣyati || 30 ||

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [4 - K - 30]

In Trouble

Get Moksha

Don't get Moksha

- Moksha is understanding, I have no Samsara
- I don't have Samsara to work for Moksha

Topic 264 :

तस्मादीश्वरो विषमदृष्टिरेवाकस्माद्विषमसृष्टिकरणादिति चेन्न । संसारोऽनादिः ।
तस्मादुत्तरोत्तरसृष्टेः पूर्वपूर्वसृष्टौ तत्तत्प्राणिकृतं कर्मेव कारणम् । सृष्टेरिदं प्रथमत्वासम्भवान्नेश्वरे
दोषः ।

Chapter 5 - For Madhyama Adhikari Srishti introduced :

i) For senior student, Srishti replaced by Adhyaropa :

- Apavada Nyaya, Anirvachaniya Khyati, erroneous perception of the world

Examples :

- Rope Snake and Dream
- Surgical elimination of Dvaita Prapancha in one shot by Anirvachaniya Khyati
- Jagan Mithyatvam extremely difficult, not easy to dismiss the world

ii) Madhyama Adhikari :

- Compromised version used
- Karya Karana Vada, world is Karyam.

Chandogyo Upanishad :

यथा सोऽन्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं
मृत्पिण्डेन सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvam mṛnmayam
vijñātām syādvācārambhāṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- **Jagatu Mithya, karyatvat, Ghata vatu**
- **If world is Karyam, Karanam has to be introduced.**
- **Brahman has no Status of Karanam**
- **Introduce Ishvara as Karanam by adding Maya with Brahman**
- Brahman and Maya given Status of Karanam
- Only when Brahman is Karanam, world can be introduced as karyam
- Only when world is Karyam, Mithyatvam of world is Established.
 - Brahman → Ishvara → Karanam → Karyam → Mithyatva Nishchayam → nama Rupa Nishchaya → Pravilapanam → Taittriya Panchakosha Vilakshana
- Nishchala Dasa Preparing for Srishti
- Ishvara introduced as Karanam
- To explain disparity, Variety, in creation, Higher, Lower Janmas, Lokas, suffering, pain, karma Phalam topic introduced.

Question :

- Why Omnipotent, Omniscient, all merciful Ishvara creates painful world?
- He could have created a wonderful body, Mind, intellect, all good, noble Jivas.
- Is Ishvara unjust, unfair?
- Does he have partiality, Naishgrinya, Vaishamya Dosha
- If so, nobody will worship him.

Suffering 2 Types

I am Going Down

My neighbor going up

- Ishvara must be saved from Vaishkarmya, Naishgrinya Dosha
- **Ishvara must include all Jivas in potential form.**
- **Without introducing Jiva along with God for creation, can't solve Vaishkarmya Naishgrinya dosha.**
- Jiva is included in Ishvara and both Anaadi plus karma Phalams are there
- No Vaishkarmya - Naishgrinya Dosha

Brahma Sutra :

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॥ 34 ॥

Vaishamyanairghrinye na sapekshatvat tatha hi darsayati ॥ 34 ॥

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न कर्माविभागादिति चेत् न अनादित्वात् ॥ 35 ॥

Na karmavibhagaditi chet na anaditvat ॥ 35 ॥

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Brahma Sutra :

उपपद्यते चाप्युपलभ्यते च ॥ ३६ ॥

Upapadyate chapyupalabhyate cha ॥ 36 ॥

And (that the world—and also Karma—is without a beginning) is reasonable and is also seen (from the scriptures). [॥ – १ – ३६]

- Ishvara not unfair, unjust

Purva Pakshi :

- How 1st Srishti when No karma - No Jiva?
- Ishvara is unfair in the 1st Srishti, Prathama Srishti

Example :

- Father distributes wealth amongst 3 Children equally
- Ishvara should have distributed equal Punyam - Papam to all
- All in first Srishti, No Prathama Srishti
- 1st Srishti with discrepancy is wrong conclusion
- No 1st Ness in Srishti
- Therefore Ishvara has no dosha
- Ishvara like judge in court, according to Law of constitution and criminal laws, Judge treats different people differently, according to their karma.
- Not according to his Raaga Dvesha
- Ishvara = Cosmic judge - Local judges amenable, Bhagavan never amendable
- These are preparations for Srishti

Topic 265 :

(२६५) जीवभोगार्थमीश्वरस्य जगत्सिसृक्षा — जीवकर्मफलप्रदानाद्यदेश्वरो विमुखो
भवति तदा जगत्प्रलयो भवति । प्रलये सर्वपदार्थसंस्कारा मायायां लीना भवन्ति ।
तस्माजीवानां कर्मशेषोऽपि सूक्ष्मरूपेण मायायां निलीनो भवति । यदा प्राणिनां
कर्मफलदानाभिमुखो भवतीश्वरस्तदा 'जीवानां भोगार्थमहं जगत् सृजे' इतीश्वरस्येच्छा जायते ।

- Jiva Bhoga = Jagat
- What is condition of Pralaya Avastha before emergence of Universe?

Very Important Note :

Question :

- **What is the Purpose of Creation?**

Answer :

- **Jeeva Bhogartham**
- **For Exhaustion of Jivas Karmas**

- For exhaustion, field required, Kshetram.
- Universe = Kshetram, field to experience Pleasure and pain.
- Until 1st thought of creation, Ishvaras Mind is Averse to creation.
- Averse condition = Avimukhata.

- Disinterested in creation, Averseness
- Pralaya condition, Jiva in long sleep
- Jiva resides in own Shariram, huge hibernation, Maha sleep
- 14 Lokas, inert objects, 6 G - 9 G - All in potential form Possibility, potential exists in Maya.
- Scientists only tap the possibility
- Already there, Samskara Avastha, Karana Avastha, potential, dormant in Maya, Cosmic womb of Brahman.

Gita - Chapter 14 :

मम योनिर्महद् ब्रह्म
तस्मिन्नार्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

**mama yonirmahad brahma
tasmin garbham dadhāmyaham |
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata ||14-3||**

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

- All future worlds are in Samskara Rupa of Brahman
- Jivas Karmas are in Dormant condition, remaining Sanchita Karma = Infinite
- All Sanchita Karmas hiding on Karana Shariram.

- When Ishvara Decides, Jivas woken up, Given Sukshma Shariram, Sthula Shariram and field to perform ripened Karmas

Mundak Upanishad :

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

Tapasa ciyate Brahma tato-'nnam-abhijayate ।
annat prano manah satyam lokah karmasu camrtam ॥ 8 ॥

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of Creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I – I – 8]

- Annam = Ripening Avastha
- Unripened Karma changes to ripened Karma
- That state called Annam
- Then Ishvara thinks, Decides, let me create
- Takes role of Karma Phala Dhata
- Before Adhata for exhaustion of Punya - Papam of all Jivas, let me create this universe.
- This thought entertained in Maya called Maya vritti, Sankalpa of Ishvara, Ishwaraya Ichcha
- Our Vrittis Antahkarana Vrittis.

Aitareya Upanishad :

अ अत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यकिंचन मिषत् ।

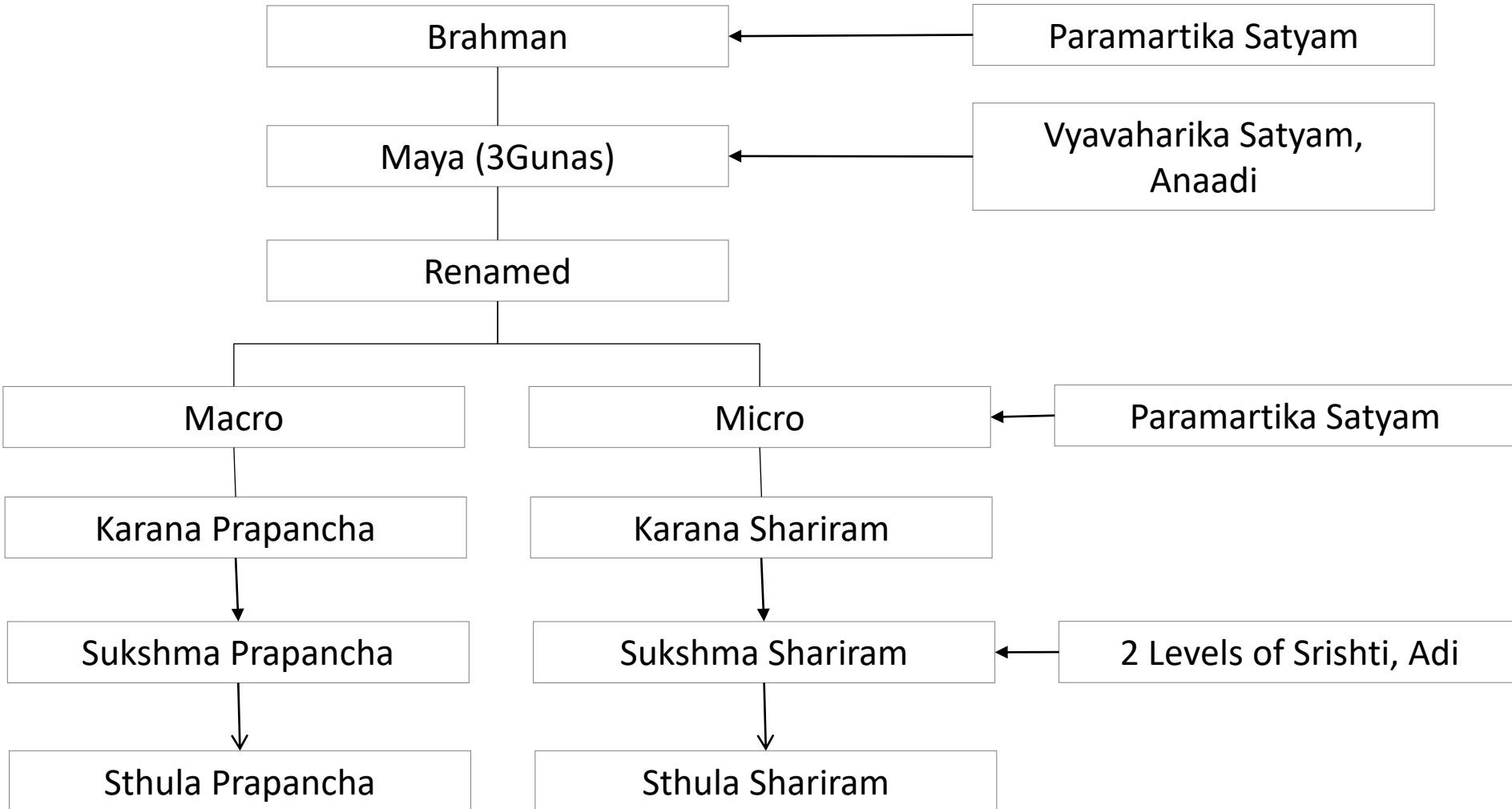
**Om atma va idameka evagra asit ॥
nanyat kincana misat ॥**

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [Verse 1 (a)]

- In Every Upanishad, Srishti Prakaranam comes because majority are Madhyama Adhikaris.
- Only one Upanishad for Senior Student Mandukya Upanishad - Ajati vada
- All other Upanishads for Madhyama, Srishti Vada

(अ०. २६६-२७०) सूक्ष्मसृष्टिनिरूपणम् —

Tattva Bodha Chart :



- Srishti = Prapancha and Shariram
- Sukshma Pancha butam product of 3 Gunas responsible for creation of Sukshma Shariram and Sthula Shariram, Jnanendriyas, Karmendriyas.

3 Anaadis

Brahman

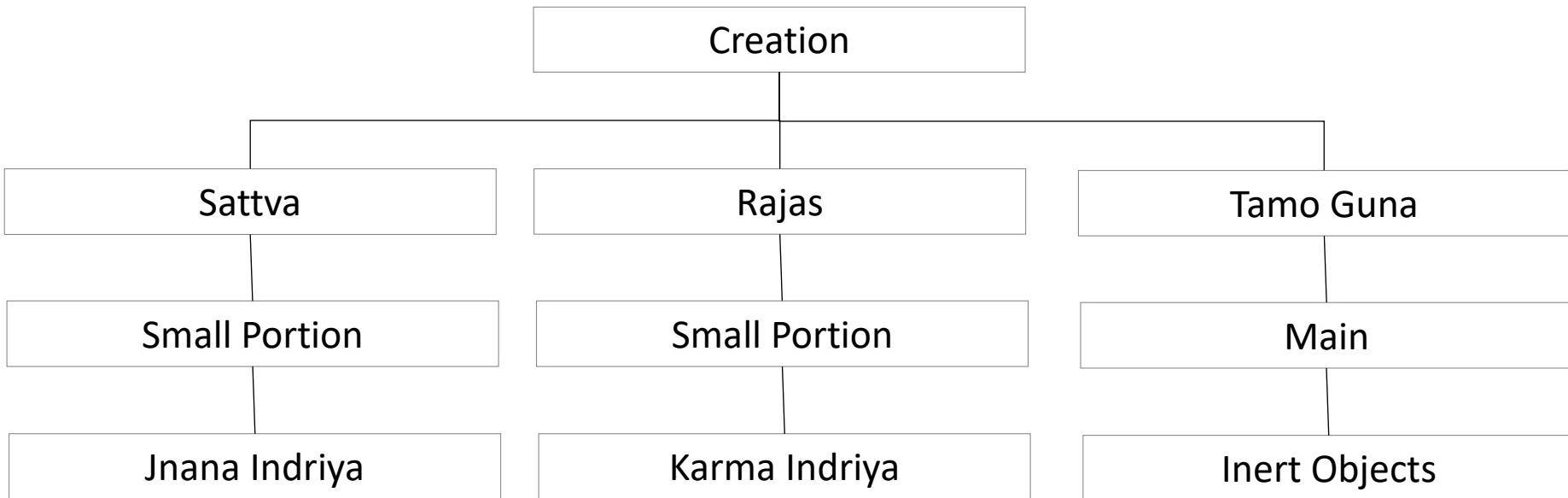
Karana Prapancha

Karana Shariram

- For all, Gunas Play important Role.

एतादृशेश्वरेच्छावशात् माया तमोगुणप्रधाना भवति तादृशतमोगुणप्रधानमायासकाशात्
 अाकाशश्वायुते जो जलपृथिव्यात्मकपञ्चभूतान्युत्पद्यन्ते तेषु भूतेषु
 क्रमेण शब्दस्पर्शरूपरसगन्धाख्यपञ्चगुणा वर्तन्ते । मायायाः सकाशाच्छब्दसहित अाकाश उत्पन्नः
 । अाकाशाद्वायुः । वायोराकाशकार्यत्वात्कारणगुणेन शब्देन स्वासाधारणगुणस्पर्शेन च द्विगुणो
 वायुः । वायोरग्निः सम्भूतः । कारणाकाशश्वायुगुणाभ्यां शब्दस्पर्शाभ्यां स्वासाधारणरूपगुणेन च
 त्रिगुणोऽग्निः । अग्नेरापः सम्भूताः । कारणाकाशश्वग्निगुणैः शब्दस्पर्शरूपैः स्वासाधारणरसगुणेन
 च चतुर्गुणा अापः । अद्व्यः पृथिवी सम्भूता । कारणाकाशश्वग्न्यग्न्यग्नौः शब्दस्पर्शरूपरसैः
 स्वासाधारणगन्धगुणेन च पञ्चगुणा पृथिवी । अाकाशे प्रतिध्वनिरूपशब्दो वर्तते । वायौ
 वीसीतिशब्दः, शीतोष्णकठिनानां विलक्षणस्पर्शश्च वर्तते । अग्नौ भुग्भुग्नशब्दः, उष्णस्पर्शः,
 प्रकाशाख्यरूपं च वर्तते । जले चिलिचिलिशब्दः, शीतस्पर्शः, शुक्लरूपम्, मधुररसश्च वर्तते ।
 लवणतिक्ततादिरसास्तु पृथिवीसम्बन्धादेव जले विभान्ति । माधुर्यमेव स्वाभाविकरसो जलस्य।
 स च हरीतक्यामलकादिभक्षणसंस्कृतरसनया जलपानेऽभिव्यज्यते । पृथिव्यां कडकडाशब्दः,
 अनुष्णाशीतस्पर्शः, शुक्लकृष्णपीतरक्तहरितादिरूपम्, मधुराम्ललवणकटुकपायतिक्ताख्यपद्मसाः,
 सुगन्धदुर्गन्धरूपद्विविधगन्धश्च वर्तते । इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले
 चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः
 कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः । ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति ।
 सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति
 ज्ञेयम् ।

- Because of Ishvaras Ichha at time of Srishti, Maya becomes Tamo Guna Pradhana.
- Entire Maya not utilized for creation, then Maya will be absent.



- Maya creates only Akasha, son - 1st Subtle element with Shabda Guna
- Akasha creates Vayu - 2 Gunas Sparsha and Shabda, sense of touch belongs to Vayu
- Gradual creation not Simultaneous creation.
- Vayu = Grand son of Maya

SR No	Sukshma Bhuta	Sva Sadharana (Intrinsic Guna Unique)	Borrowed Guna attribute
1)	Akasha	Shabda Sound	-
2)	Vayu	Sparsha - Touch	Sound
3)	Agni	Rupa - Colour, form	Sound and Touch
4)	Apaha	Rasa - Taste Madhuryam	Sound and Touch and form
5)	Prithvi	Gandha - Smell	Sound and Touch and form and Taste

SR No	Element	Born out of
1)	Akasha	Maya
2)	Vayu	Akasha
3)	Agni	Vayu
4)	Apaha	Agni
5)	Prithvi	Apaha

- All Gunas are in Avyakta Unmanifest form
- 5 Gunas are in Subtle Elements, get grossified, then attributes experienced
- Experience at Sthula Avastha of gross elements only
- Space in Silent Room in Avyakta form Anahat Shabda.

- Avyakta Shabda experienced by Yogi
- Akasha enclosed in ears, heard when ears closed
- Echo heard in valleys
- Vayu wind gives sound when it blows
- Panchadasi Pancha buta Viveka Prakaranam - Ushna / Sheeta / Katina / Cold / Hot / Soft / Hard, wind experienced.
- When you walk against the wind.



Jala - Gulu Gulu,
Chiti, Chiti

Shabda

Rupa

Rasa

Sparsha

- Shukla
- White Non-bright
- Abasvara Shukla

- Madhuram Sweet
- Unmanifest

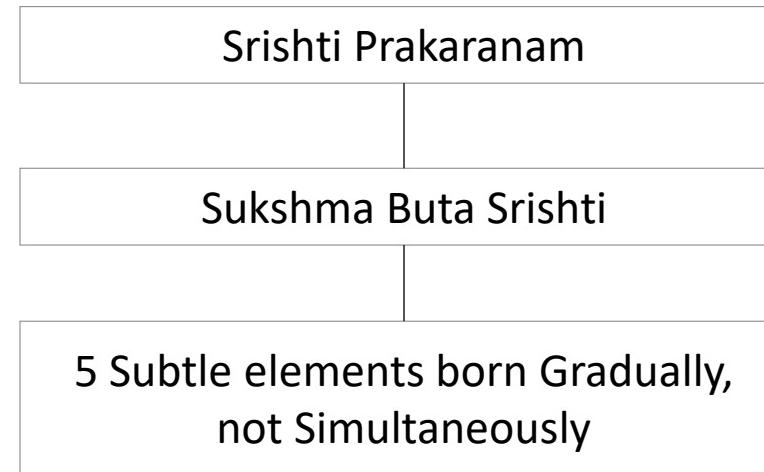
- Cold to touch

- Other tastes in Water belongs to earth particles, ingredients
- Smell in Water from Prithvi Element.

Revision 206 :

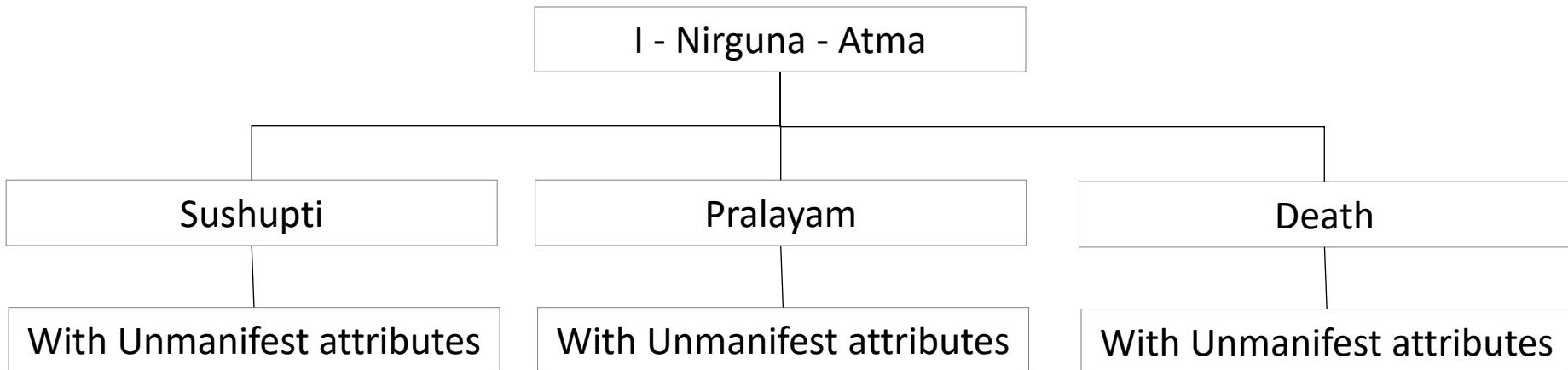
इत्थमाकाशे एको गुणः । वायौ द्वौ । अग्नौ त्रयः । जले चत्वारः । पृथिव्यां पञ्चगुणाः । तत्रापि
प्रतिभूतं प्रातिस्विकगुणस्त्वेक एव । तदितरगुणाः कारणादनुगताः । सर्वस्य मूलकारणमीश्वरः ।
ईश्वरे चांशद्वयमस्ति । चैतन्यांशो मायांशश्चेति । सर्वेषु भूतेषु विद्यमानो नामरूपात्मकमिथ्यांशो
मायायाः, सत्तास्फुर्तिरूपांशस्तु चैतन्यस्येति ज्ञेयम् ।

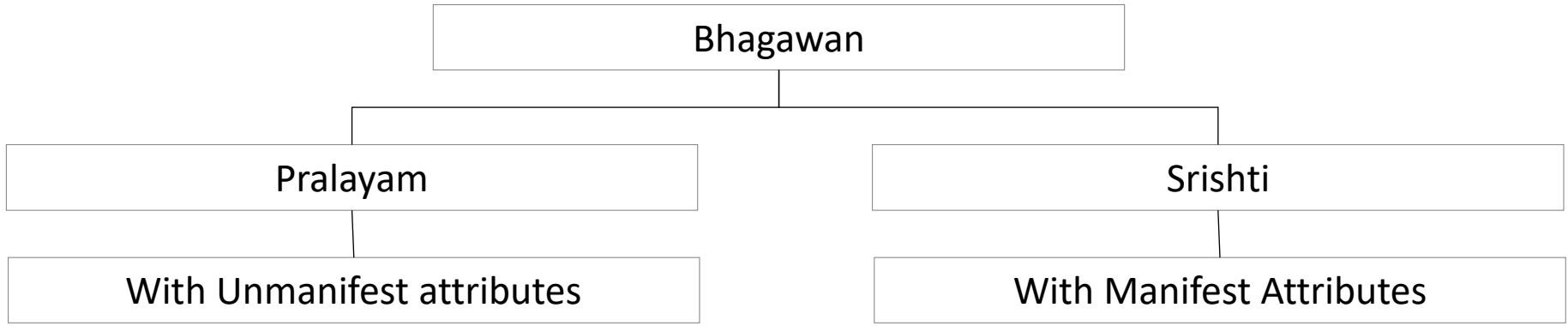
1st :



Original Karanam :

- Nirguna Brahman with Maya Shakti
- During Pralayam, Maya without Manifest Attributes (Like in Sleep)





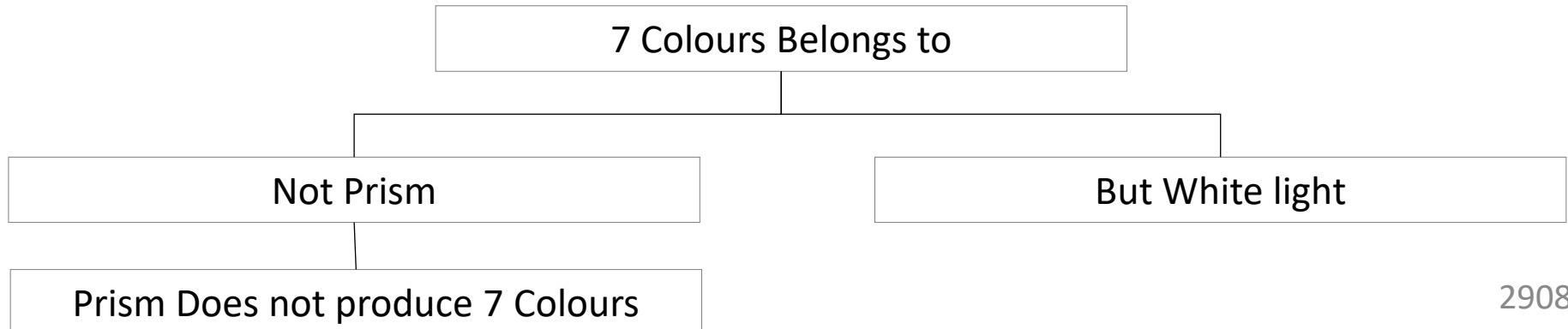
- From Akasha onwards Gunas start Manifesting - One - Shabda
- Vayu born out of Akasha - 2 Gunas... Prithvi born out of Jalam - 5 Gunas

What is taste for water?

- Madhuryam - Sweet, Avyaktam, not normally experienced
- Under certain conditions, Madhuryam comes

Example :

- White light - Normal
- 7 Colours - when light Passes through Prism - Upadhi Light = Upahitam



Prism :

- Abhivyanjakam natu Upadakam
- Manifests 7 Colours, Does not produce 7 Colours
- Varna Abhivyanjakaha Natu Varna Uttpadakaha
- Sounds exist in Akasha in Avyakta Ohmkara Anahata Shabda
- Akasha has Shabda Guna
- Brahma Sutra : Devatadhi Adhikaranam

Do we produce sound while talking?

- I Produce sound and it ends

Devatadhi Adhikaranam Says :

- I don't produce sound
- Prism = Varna Abhivyanjakam Natu Utpadyam
- Mukha Natu Utpadayam, Paranthu Shabdasya Nityasa Shabdasya Abhivyanjakam.
- Each Alphabetic letter is Nityam
- Mouth converts Avyakta Akara to Vyakta Akara
- Mouth manifests sound, Shabda Abhivyanjakam

Prism	Mouth
<ul style="list-style-type: none"> - Varna Abhibyanjakam - Manifests 7 Colours - Does not produce 7 Colours 	<ul style="list-style-type: none"> - Shabda Abhuvyanjakam - Manifests Sound - Does not Produce Sound

- Normal tongue reveals Avyakta Madhuryam of Jalam
- Unmanifest sweetness is revealed, Avyakta Madhuryam
- Under certain conditions, Madhuryam comes out
- Sada = Madhurya rasa - Sweetness of water
- Use special tongue - After taking Nellikkai (Gooseberry) or Narthangai, same specie.
- Eat and then spit out
- Tongue becomes refined, Samskrutam
- In that tongue, pour water, sweetness come in tongue which belongs to water manifested by special tongue.
- At that time, tongue like prism, Abhivyanjakam
- Moon - Light is Abhivyanjakam, manifests sun light
- Bulb manifests electricity
- Body - Mind manifests consciousness
- **Prism, Tongue, Body, Mind, world Manifest consciousness, Existence, Abhivyanjakam.**

- Sugar does not have sweetness
- Tongue itself has water - No object alone sweet
- Water alone sweet
- Water sweetness manifested by certain materials

Body, Mind, Prism, tongue, world	Consciousness
<ul style="list-style-type: none"> - Upadhi - Manifesting Material 	<ul style="list-style-type: none"> - Upahitam - Reality, Substance of creation

- Glucose Manifests Sweetness of Water in tongue
- Prithi has 5 Attributes Kada Kada Shabda
- Not hot, Cold, neutral touch Varieties of colours of earth.
 - Shukla - white
 - Pith - Yellow
 - Hariha - Green
 - Rakta - Red
- Akara = Form

Rupam = Colour not form

(I) Madhura	(II) Amla	(III) Kashaya	(IV) Lavana	(V) Pikta	(VI) Pungent
Sweet	Sour	Astringent, Dries up	Salt	Bitter	Katuksha

- 6 Rasams in Prithvi
- Sugandha, Duryandha - 2 Small Pleasant, Unpleasant smell
- Smell is Unique 4 Are Borrowed from other elements.

Bhuta	Unique
<ul style="list-style-type: none"> - Akasha - Vayu - Agni - Jalam - Prithvi 	<ul style="list-style-type: none"> - Shabda - Sparsha - Rupam (Colour) - Rasaha - Gandha

- Each element has one attribute as its unique attribute

Tarqa :

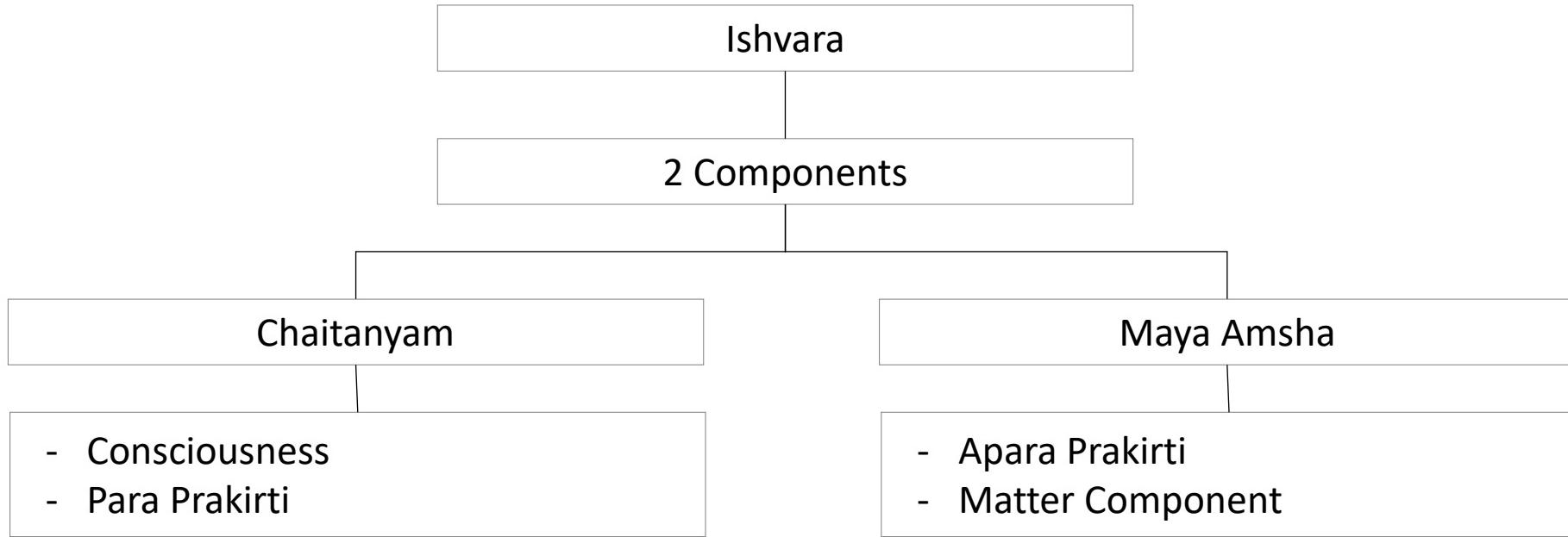
- Prithvi - That which has smell as its unique attribute
- Prithvi - Endowed with smell
 - Others are inherited attributes

General Observation :

- **Sarvaya Moola Karanam, Ishvara, Akasha's Karanam, Akasha is Vayu's immediate Karanam**

- For us, our parents are immediate Karanam... Moola Karanam = Ishvara
- Ishvara = Amsha Dvayam

Gita - Chapter 7 - Introduction :



- Common feature Both Anaadi, beginningless, beyond time
- One component can't be cause of creation
- Karanatvam, Anaaditvam is common

Uncommon features :

Chaitanyam	Prakirti
i) Chetanam ii) Nirvikara Changeless iii) Akhandam Divisionless iv) Nirgunatvam v) Satyam - Independent	- Achetanam, jadam - Savikara - Changing - Sakhandam - Subject to Division - Sagunatvam - Mithya - Dependent

- Both are components of Ishvara - Jiva (Product of Ishvara)
- Para Prakriti and Apara Prakriti = Ishvara
- 2 Components visible in all products

Gita :

- Karana Gunaha, Karye Anuvartante...
- Parental features inhere in the Child
- Child = Mixture of Mother and father
- Creation = Mixture of Chit and Jadam
- One Dominant, other less Dominant
- Changing features belongs to Maya Amsha
- Unchanging feature of creation is called Brahman
- We experience all changing Amshas.

- Unchanging Amshas taken for granted, Existence - Consciousness, blankness - Awareness

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमस्त्कल्पार्थकं भासते
 साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यस्साक्षात्करणाद्वेन्न पुरनावृतिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphurणम् sadātmakamasatkalpārthakam bhāsate
 sāksāttatvamasīti vedavacasā yo bodhayatyāśritān |
 yassāksātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
 tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Table is, Wall is , Man is, world is Horizontally all Pervading

Vertically :

- Building is, Rubble is isness alone is Brahma Amsham
- Changing Amsha - Matter belongs to Maya.

- Non-changing Amsha taken for granted is existence principle
- For “is ness”, there has to be corresponding object
- Namapadam must have Pada
- Therefore, there must be “is-ness” other than Nama Rupa
- Is-ness belongs to invisible Brahman
- Satta - Spurthi provided by Brahman
- Existence and knowingness - Something is, means it is known, not known.
- **Can't talk of existence without being aware of it**

Example :

- “Chair is” Isness presupposes Known-ness
- Therefore Known-ness is all pervading

Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नामं चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

*asti bhāti priyam rūpam nāma cetyamśa-pañcakam,
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

Asti	Bhati
<ul style="list-style-type: none"> - Isness - Satta 	<ul style="list-style-type: none"> - Known-ness - Chitta - Sphurti

- Building destroyed, Rubble (Known)
- Blankness is and is known
- Isness and Knownness = Sad Amsha and Chit Amsha
- **Non-changing existence and awareness belongs to Brahman, put together called Ishvara**
- Changing = Eternally there
- Changeless = Eternally there
- Changing and Non-changing = Ishvara

To meet God which Loka you should go?

- Sarvam Vishnu Mayam Jagat
- **Satta, Sphurti Chaitanyam iti Jneyam**

Topic 266 :

- Last 3 Lines Beautiful

Topic 267 :

(२६७) चतुर्विधभेदसहितान्तःकरणोत्पत्तिः —

अपश्चीकृतपञ्चभूतानां सत्त्वगुणांशासमष्टिः सत्त्वम् इत्यभिधीयमानमन्तःकरणमुत्पादयति ।

अन्तःकरणं ज्ञानोत्पत्तिहेतुः । ज्ञानोत्पत्तिः सत्त्वगुणादित्यद्विकृतम् । “सत्त्वात्सञ्चायते ज्ञानम्”

(भ. गी. १४.१७) इति । तस्मादन्तःकरणं भूतानां सत्त्वगुणकार्यम् ।

तच्चान्तःकरणमपश्चीकृतपञ्चभूतव्यष्टिसत्त्वगुणकार्यपञ्चज्ञानेन्द्रियाणां स्वस्वविषयग्रहणे सहकारि।

तस्मादपि पञ्चभूतसमष्टिसत्त्वगुणकार्यमेवान्तःकरणम् । न वैशेषिकादीनामिवान्तःकरणं नित्यम् ।

अन्तः = देहस्थान्तः स्थित्वा, करणम् = ज्ञानसाधनम् इत्यन्तःकरणम् उच्यते ।

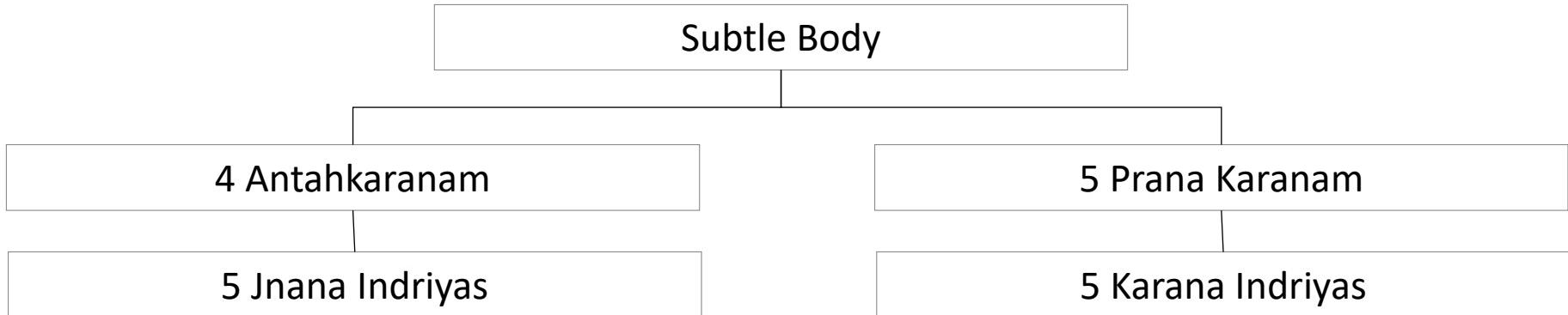
पञ्चभूतसमष्टिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कील्यते । अन्तःकरणपरिणामस्य

वृत्तिरिति सञ्ज्ञा । अन्तःकरणस्य वृत्तयश्चतस्रः ।

Tattva Bodha :

- Kramaha of creation
- Sukshma Pancha Butani
- 5 Subtle elements
- Sukshma Shariram (Bautikam) Created

- Butam to Bautikam
- 17 components of Sukshma Shariram



Side Note :

- We normally give importance to Antahkaranam and mind
- Jiva = Chidabasa and Mind because mind required in class to understand
- Superiority of human being = Most evolved mind

Prasno Upanishad :

- Gives more importance to Prana, more fundamental
- Living being = Jiva, not human being
= Plants, animals, human, Devatas
- Jiva population constant, human population not constant
- Living being = Prani not Manaha Pradhana
- Jiva = Prana and Chidabasa
- Newborn - Check Prana first.

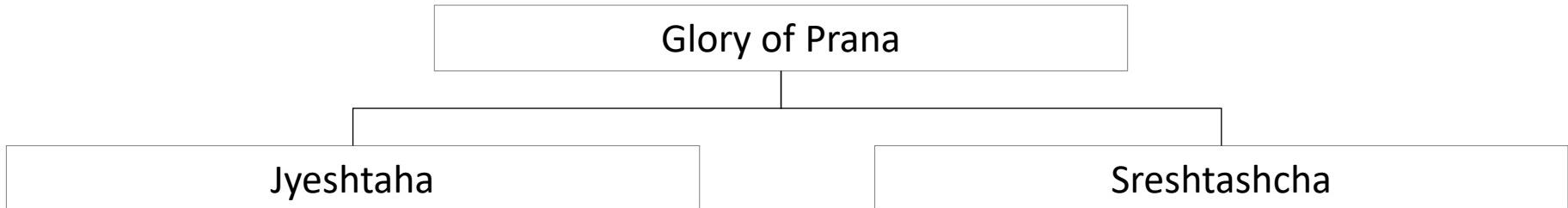
Prasno Upanishad :

- Prana Srishti taken first
- Kasmin to Utkrante... Kan Pratishtita Bhagawan wanted to be a living being, Different beings created and finally the Human being.
- Shodasa kala Upasana in Prasno Upanishad

Chandogyo Upanishad :

- More Prana Upasana than Mind Upasana

Chandogyo and Brihadaranyaka Upanishad :



- Mind Brain evolves later

Chandogyo Upanishad : Bhuma vidya - Chapter 7 :

प्राणे वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता
एवमस्मिन्प्राणे सर्वसमर्पितं प्राणः प्राणेन
यति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह
पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण
आचार्यः प्राणो ब्राह्मणः ॥ ७.१५.१ ॥

prāṇo vā āśayā bhūyānyathā vā arā nābhau samarpitā
evamasminprāṇe sarvamsamarpitam prāṇah prāṇena
yāti prāṇah prāṇam dadāti prāṇāya dadāti prāṇo ha
pitā prāṇo mātā prāṇo bhrātā prāṇah svasā prāṇa
ācāryah prāṇo brāhmaṇah || 7.15.1 ||

Prāṇa [the vital force] is certainly superior to hope. Just as spokes on a wheel are attached to the hub, similarly everything rests on prāṇa. Prāṇa works through its own power [i.e., prāṇa is the means as well as the end]. Prāṇa gives prāṇa to prāṇa, and prāṇa directs prāṇa to prāṇa. Prāṇa is the father, prāṇa is the mother, prāṇa is the brother, prāṇa is the sister, prāṇa is the teacher, and prāṇa is the brāhmaṇin. [7 - 15 - 1]

- Person respected because of Prana not transactions.
- Jiva = Prana and Chidabasa
- Mind and Chidabasa = Compromised Definition
- Mind relevant only if you are Alive
- When Prana is in Difficulty, transactions stop
- Therefore greatest component of Sukshma Shariram is Prana not mind
- Antahkarana utpatti is a Compromise
- We take Prana for Granted, we are Alive

Origination of Antahkaranam with 4 Divisions :

- Mano, Chitta, Buddhi, Ahamkara
- 1st Creation - Subtle Ungrossified elements
 - Apanchikruta Panchabuta with Pancha Gunas
 - 5 Elements have 3 More component, 3 Strands

Guna	3 Strands - Avyava
<ul style="list-style-type: none"> - 5 Attributes - Shabda, Sparsha, Rupa, Rasa, Gandha - Composite 5 Pancha Butas 	<ul style="list-style-type: none"> - 3 Threads of Panchabutas - Sattva, Rajas, Tamas - Ingredients - Originally comes from maya - Not Attributes

- 3 Gunas inhere Pancha butas
- Akasha Vayu, Agni, Jala, Prithvi has Guna Trayam.

Antahkarana Srishti :

- Sattva Guna of 5 Elements
- Sattva Guna Amsha of Samashti - Samashti means combination, group
- Sattva of 5 Elements together forms the Antahkaranam - Internal organ
- Why internal organ formed of Sattva Guna?

Gita - Chapter 14 :

सत्त्वात्सज्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānam
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

Knowledge	Action	Inertia
<ul style="list-style-type: none"> - Sattva - Jnana Indriyas - Antahkaranam 	<ul style="list-style-type: none"> - Rajas - Karma Indriyas - Pranas 	<ul style="list-style-type: none"> - Tamas - Gross Body, Objects

Why combination of Sattva Guna? Produces Antah Karanam?

Logic :

- Jnana Indriyum later created out of Sattva Guna

Indriyum Recognizes (Srotram)	Creator Element	Parental Attribute of (Recognized Object)
<ul style="list-style-type: none"> - Ears - Tvak - Chakshu - Jinvah - Grana 	<ul style="list-style-type: none"> i) Akasha - Guna ii) Vayu - Guna iii) Agni - Guna iv) Jalam - Guna v) Prithvi - Guna 	<ul style="list-style-type: none"> i) Shabda ii) Sparsha iii) Rupa iv) Rasa v) Gandha

- Srotra - Indriyum Recognises Akasha Guna - Shabda
- Similarly others
- Vayu produces Tvak Indriyum recognises
- Vayu Guna - Sparsham
- Indriyam recognises attribute of parent element
- Each element produces one Indriyam to recognise its attribute.

- Out of one sattva Guna Pancha Jnana Indriyums are produced
- Mind has to support all jnana indriyums, hence it is produced as a combination of all 5 - Elements sattva Guna.
- Prana supports all Karma Indriyum, hence combination of Rajo Guna of each of five elements produces Prana
- Each Jnana Indriya recognises only its Guna
- Mind behind all Jnana Indriyas, it supports
- Therefore mind must have sattva Guna of all Indriyams
- Samasti Panchabuta Sattva - Karyam Antahkaranam

Revision 207 : Topic 267 :

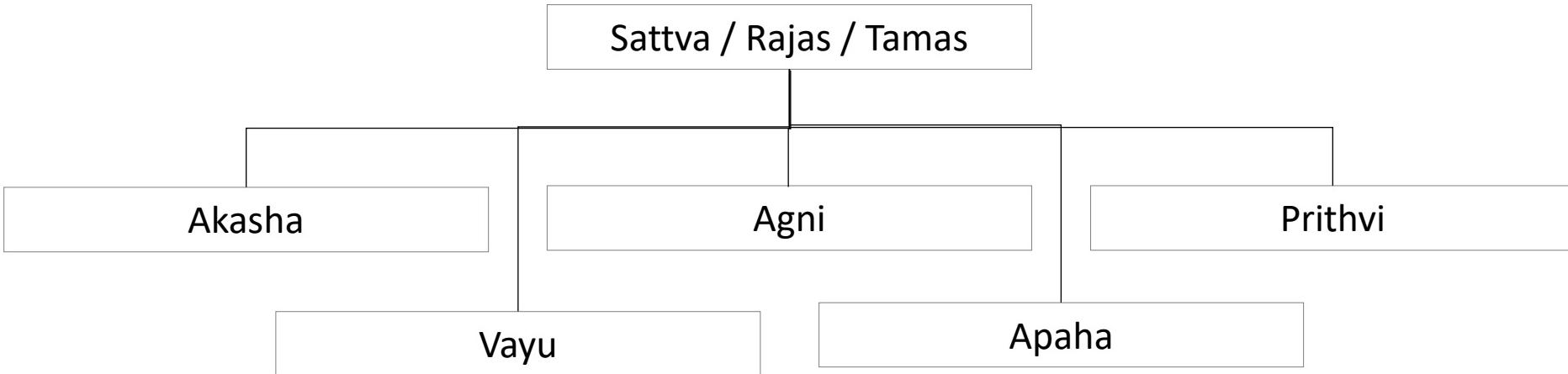
न वैशेषिकादीनामिवान्तःकरणं नित्यम् । अन्तः = देहस्यान्तः स्थित्वा, करणम् = ज्ञानसाधनम्
 इत्यन्तःकरणम् उच्यते । पञ्चभूतसमिसत्त्वगुणकार्यत्वेनान्तःकरणं सत्त्वम् इत्यपि कीर्त्यते ।
 अन्तःकरणपरिणामस्य वृत्तिरिति सज्जा । अन्तःकरणस्य वृत्तयश्वतस्मः ।

Srishti Prakaranam :

- Origination of 5 Subtle elements from Ishvara
- Sukshma Buta Srishti
- Bautikam Butebyam Jatam
- Subtle Body born out of Pancha Sukshma Butani.

Tattva Bodha	Mandukya
- 17 Limbs	- Eko Vimshati Mukhaha - 19 Limbs

- Each element has 3 Gunas because it is Born out of Maya which has 3 Gunas.



Jnana Indriya	Karma Indriya
<ul style="list-style-type: none"> - Mind born out of Samashti Sattva Guna - Jnana Indriyas Backed by Mind 	<ul style="list-style-type: none"> - Prana Born out of Samashti Rajo Guna - Karma Indriyas Backed by Prana - Supplies energy to all karma Indriya

Indriyas	Antahkarana and Prana
Vyashti Janyam	Samashti Janyam

Here Order is :

- 1st - Antahkaranam
- 2nd - Prana
- 3rd - Jnana Indriyas
- 4th - Karma Indriyas

Tattva Bodha :

- 1st : Jnana Indriyas
- 2nd : Antahkaranam

Sense organs	Mind
<ul style="list-style-type: none">- Exterior- Bahya Karanam- Belongs to Sukshma Shariram <p>Panchadasi :</p> <ul style="list-style-type: none">- More exterior hence called Bahya- Directly Contact external world	<ul style="list-style-type: none">- Interior- Antahkaranam- Belongs to Sukshma Shariram <p>Panchadasi :</p> <ul style="list-style-type: none">- Mind indirectly contacts world through Sense organs- Hence called Antahkaranam

Nyaya / Veiseshika Tarquikas :

- Mind Param Anu Parimanaha
- Nitya, Eternal
- Can't be produced

Vedanta :

- Mind not Anu or Vibhu, It is Madhyama Paimanaha
- Anitya, it has end, not eternal
- **During Pralayam Sukshma Shariram Resolves into Karana Shariram.**

4 Types of varieties of internal organs :

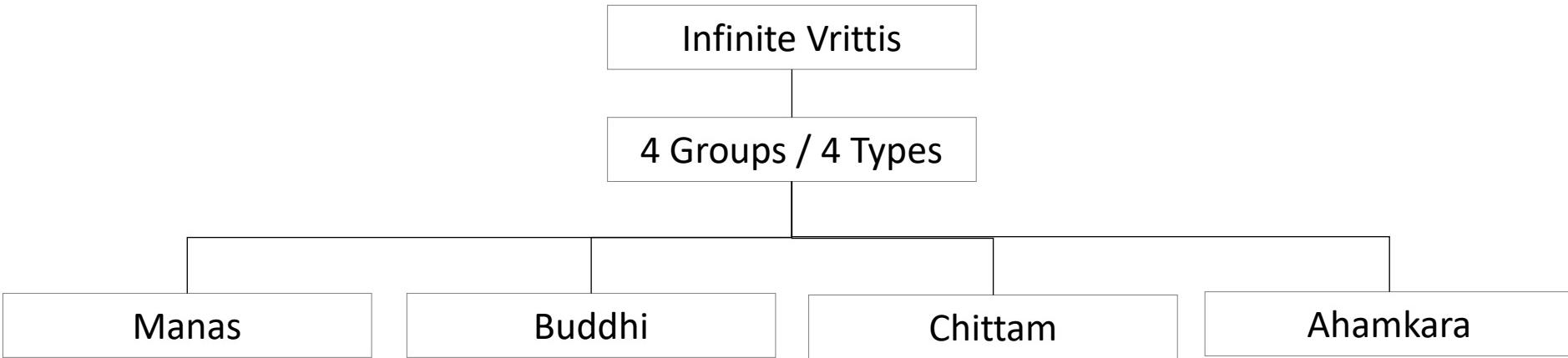
- Internal organ also called Sattvam, Sattva Shuddhi in Gita refers to Antahkaranam.

Why Sattvam?

- Sattva Guna Karyavat - Satyam iti Uchyate...
- 4 Modifications of Antahkaranam - 4 Parinamas
- “Matter” is subject to change
- Change called Parinama
- Parinama = Measure
- Each Parinaama called Vritti
- Water has several shapes as in different containers
- Mind can take several shapes, Anger shape, happy shape, sad shape
- Each shape = Parinama = Vritti = Thought

Definition of Vritti :

- Antahkarana Parinama, change is called Vritti
- Modified state of internal organ, mind, there is a name called Vritti.



i) Buddhi :

- Confirms nature of an object, conditions of the body, final assertion
- Nischaayatmika Vruttihi
- After analysis, Determine it is Dengue, Normal, Fever
- Ascertaining Vritis put together is called Buddhi
- Buddhi not part of internal organ but function of internal organ
- Functioning as ascertaining instrument.
- Wedding - Nischitti Tambulam.

ii) Manaha :

- Sankalpatmikam Vikalpatmikam Manaha...
- Consider nature of object, possibilities, Pros-cons
- Considering instrument for ascertain.

iii) Chitta :

- Chintatmikam vritti - taking into account past memory, Experience, information, knowledge.
- Experienced Doctor superior, uses past memory.
- Anvasandhamatmikam, thinking faculty and Remembering faculty.
- Thinking involves drawing past experiences = Reflection, Mananam.
- Analytical faculty - Name of whole internal organ when it is doing function of reflection.

iv) Ahamkara :

- Aham iti Abhimana Purvaka Vritti
- Thought made in which one identifies as Chidabasa, invoke individuality
- Object of Ahamkara vritti = individuality
- Every vritti has object
 - Ghata vritti Reveals pot
 - Vriksha vritti Reveals tree
 - Book vritti Reveals book
- **Aham vritti - Vishaya = Body - Mind - Complex**

Aham vritti - Ahamkara :

- **Invoke myself as consisting of Sthula, Sukshma, Karana Shariram and Chidabasa** 2929

Ahamkara = Samsari

Vritti Rupam

Vishaya Rupam

Thought

Body / Mind / Complex

- Vritti Rupa Samsari refers to Vishaya Rupa Ahamkara.
- Subtle Difference
- Vritti invokes Vishaya Rupa Ahamkara

Antahkarana vritti Idam
Vrittis

Buddhi

Manaha

Chittam

- They Objectify external world
- **External world revealing vrittis = Idam Vrittis**
- When Vritti Reflects oneself, it is called Aham vritti

4 Vrittis

2 Groups

Aham

Idam

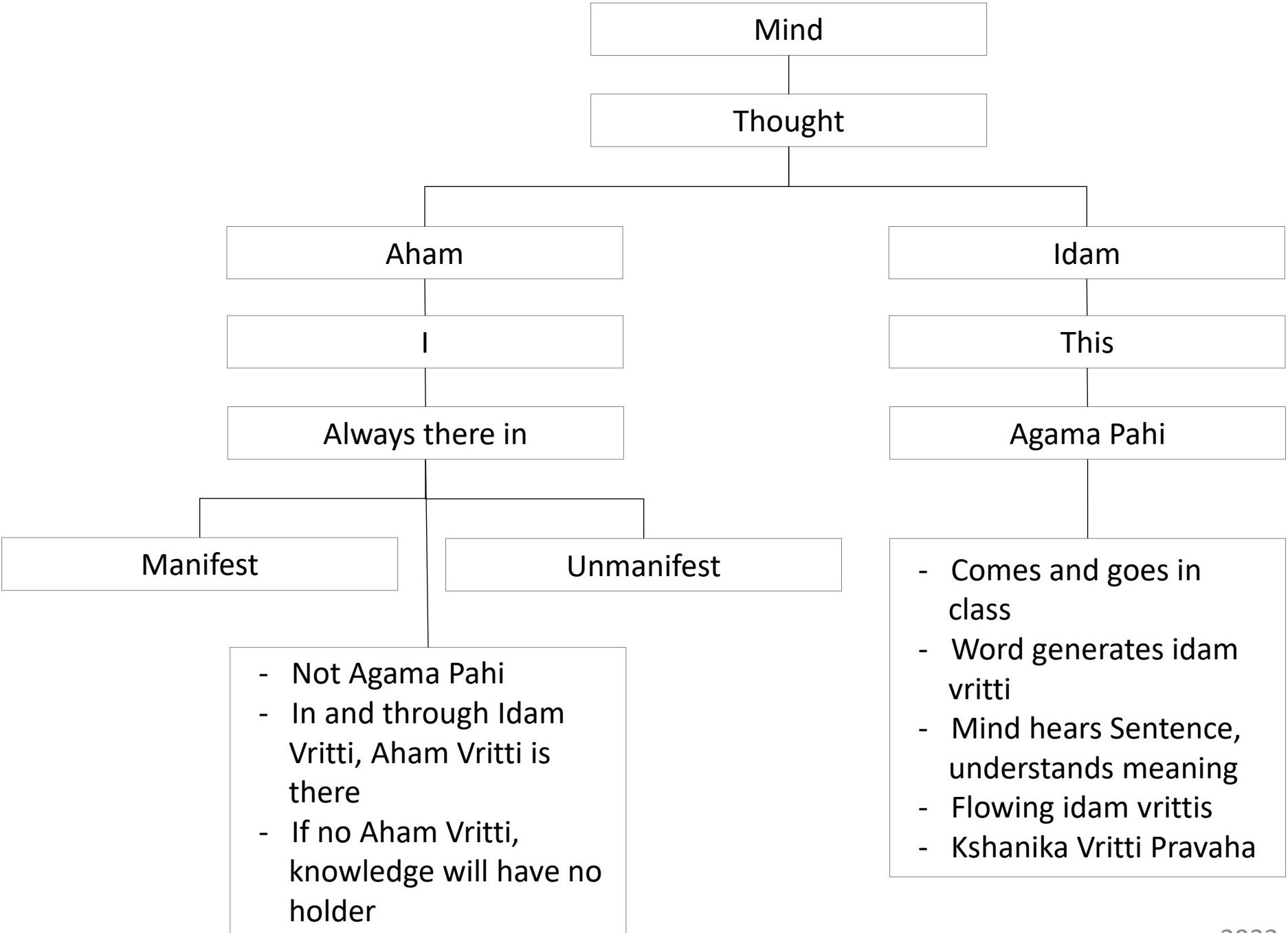
- Nataka Deepa Prakaranam - Panchadasi Vidyaranya defines above vrittis.
- Idam Vritti - Always Agama pahi

Subject to Arrival, Departure Upadesha Sara :

मानसं तु किं मार्गणे कृते ।
नैव मानसं मार्ग आर्जवात् ॥

mānasam tu kim mārgaṇe kr̥te ।
naiva mānasam mārga ārjavat ॥

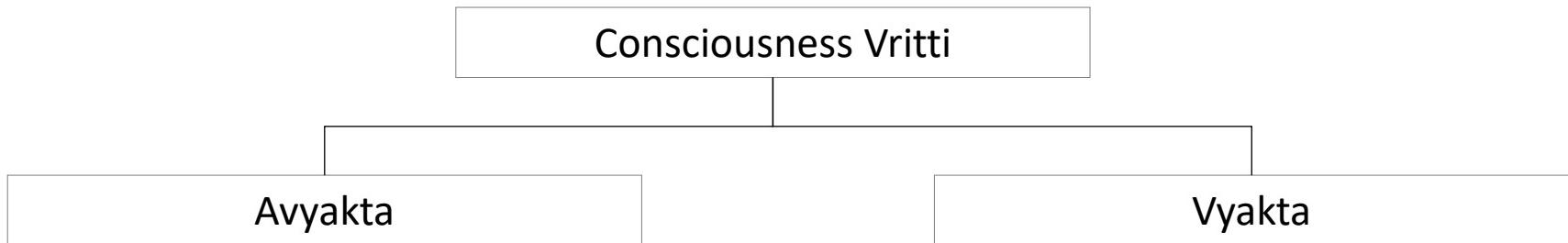
Now, on enquiry as to 'what is the mind', (we realise that) there is nothing (real) called the mind. There is a directness in this path. [Verse 17]



- I have learnt Vichara Sagara
- I have listened Vichara Sagara
- I understand Vichara Sagara, I = Aham Vritti
- Idam Vrittis connected to me
- I heard, understood, remembered
- Idam vritti continuously connected to Aham not consciously invoking - I am hearing.
- Non-invoked Aham vritti Avyakta Aham Vritti is continuously there

Who are you? Enquire about you?

- I am with this Gothram, Sutram, invoke Aham vritti



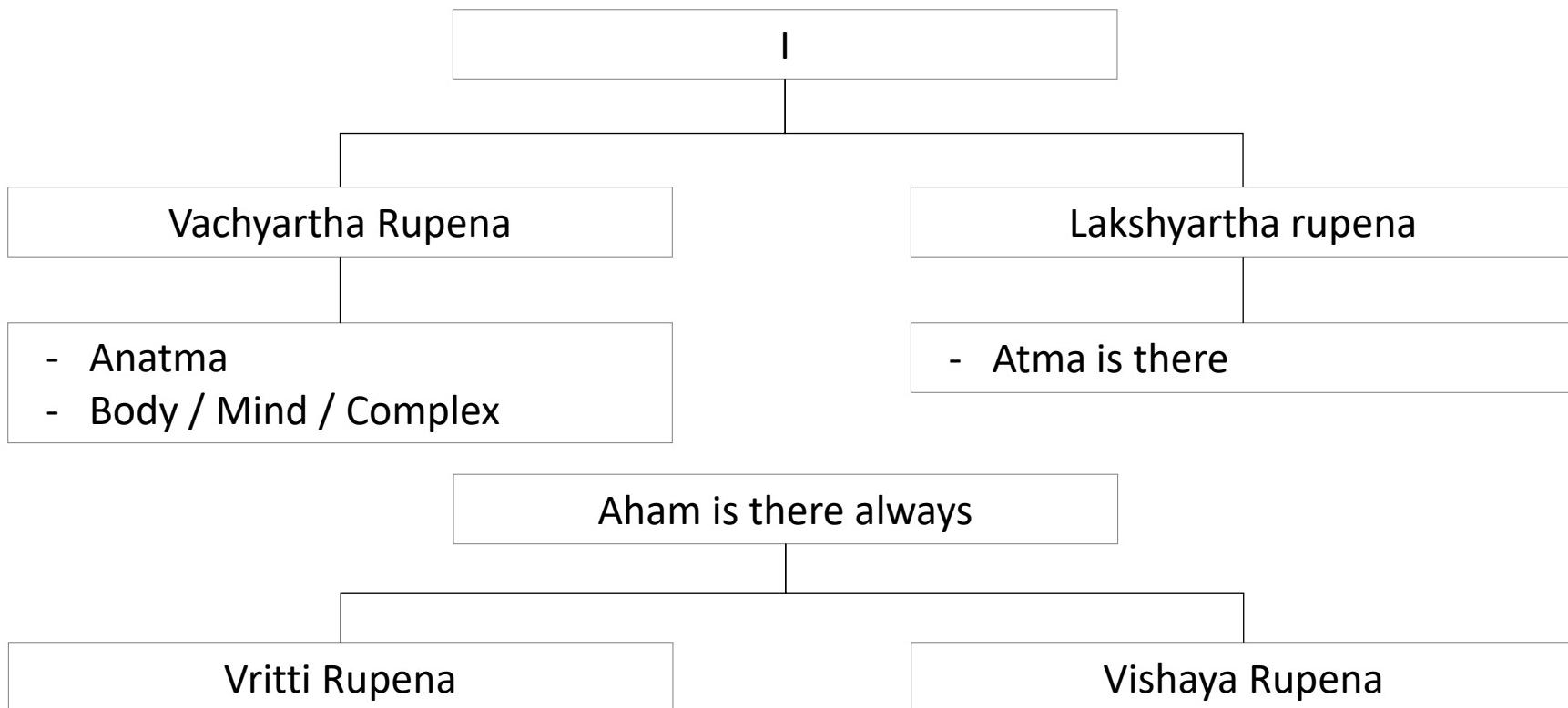
Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādīśvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantah sphurantam sadā |
svātmānam prakāṭikaroti bhajatām yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrī daksināmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I” ... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- I am baby, boy, youth, Middle age, old...
 - I Ahamkara - Continuously available
 - In sleep - I in unmanifest form, Sakshi illuminates ignorance
 - In this I - Ahamkara alone, Anatma part is there



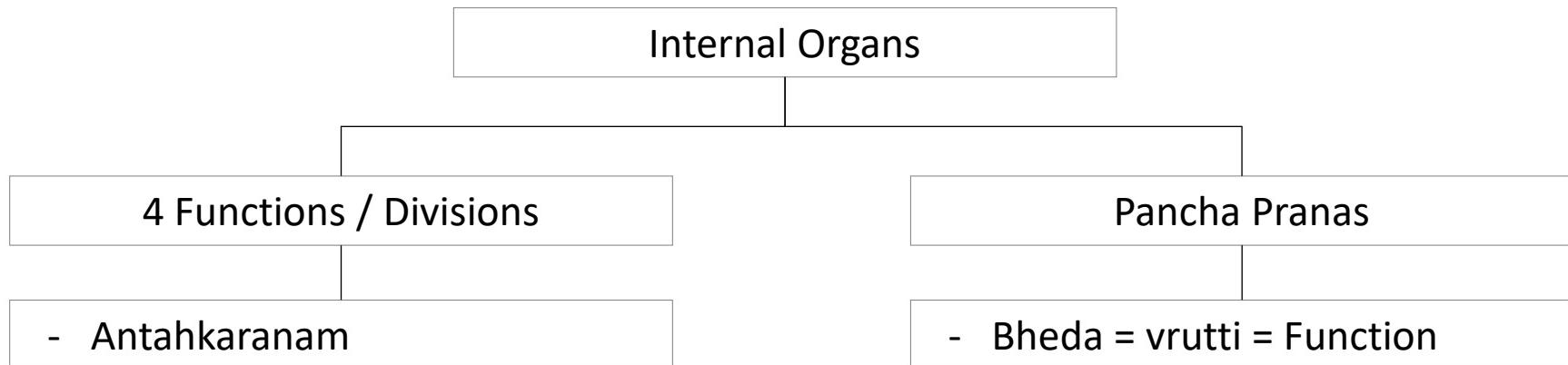
In Aham :

- Turiyam is Sitting
- Abhimana Atmika Vritti...
- Identifying individuality thought = Ahamkara

(२६८) पञ्चभेदसहितप्राणोत्पत्तिः —

अपञ्चीकृतपञ्चभूतसमिरजोगुणांशात् पञ्चवृत्तिप्राणः सम्भूतः । सप्राणः क्रियाभेदात् स्थानभेदाच्च
पञ्चविधिः । यस्य हृदयं स्थानम्, क्षुत्पिपासे क्रिया स प्राणः । यस्य गुदः स्थानम्,
मूत्रपुरीषयोरधोनयनं क्रिया स अपानः । यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः
पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र
पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका
वृत्तिश्चित्तम् । ‘अहम्’ इत्यभिमानात्मिका वृत्तिरहङ्कारः । सर्वशरीरं स्थानम्, अन्नपानादिरसस्य
सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

Prana	Antahkaranam
<p>i) 5</p> <p>ii) Superior :</p> <ul style="list-style-type: none"> - Most, Fundamental <p>iii) Plant :</p> <ul style="list-style-type: none"> - Prana Pradhanam - Have no Nerves - Can eat Plant - Cause no Pain - Rudimentary Mind - No pain <p>Jiva :</p> <ul style="list-style-type: none"> - Abhasa Sahita Pranaha, not Manaha 	<p>i) 4</p> <p>ii) Inferior :</p> <ul style="list-style-type: none"> - No Manaha without Prana - Important for Vedanta Vichara <p>iii) Human Being :</p> <ul style="list-style-type: none"> - Manaha Pradhanam <p>Animals :</p> <ul style="list-style-type: none"> - Have more Pain, hence be Vegetarian - Prana Taratamyan



- Muncha vrutti = Bramanam
- Sing Bhagawans Nama and collect Biksha, job of Brahmanas
- Vrutti = Occupation, function

Prana :

- Born from Apanchikruta Rajo Guna
- Prana requires Pranic energy belonging to Rajo Guna
- 5 Types based on Kriya (Function) and Sthanaha (Position)

Tattva Bodha :

- Function and Sthanam not mention
- Devatas mentioned in Tattva Bodha
 - Manas - Chandra
 - Buddhi - Brahma
 - Ahamkara - Rudra
 - Chita - Vasudeva

Parayanam

Grihastha

- Vishnu Sahasranamam
- Lalitha Sahasranamam

Sanyasis

- Prasthana Trayam
- Atma Bodha
- Tattwa Bodha
- Bashyam
- 10 years memorized

यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । ‘अहम्’ इत्यभिमानात्मिका वृत्तिरहङ्कारः । सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

Aitareya Upanishad :

Prana	Sthanam	Function
i) Prana	<ul style="list-style-type: none"> - Hridayam - Gamanavan Prana 	<ul style="list-style-type: none"> - Hunger and Thirst
ii) Apana	<ul style="list-style-type: none"> - Anus - Budaha - Lower Part - Adho Gamanavan 	<ul style="list-style-type: none"> - Solid and Liquid waste removal
iii) Samana	<ul style="list-style-type: none"> - Nabhi - Navel - Same Karana Kara 	<ul style="list-style-type: none"> - Food divided into Nutrients - Carbohydrates, fats, proteins - Segregatable, apportionable, Separable - Certain Portions not absorbed by Body - Pachanna Ayogyam - Samana Deals with Pachanna yogya Vastu - Segregation is function of Samana Prana - 24x7 Factory - Ekadasi Upavasa is rest Day - Prana is life giver
iv) Udana	<ul style="list-style-type: none"> - Kantaha throat - Urdwa gamanavan 	<ul style="list-style-type: none"> - Shvasa, Maintains Prana till death - Udana connected to Prarabdha - Once Prarabdha exhausted, Udana takes away Prana - Takes out final breath out of Body

Prana	Sthanam	Function
v) Prana	- Sarva Shariram Sthanam	- Distributes Nutrients of Annam and Panam to the whole body

व्वचित् नागकूर्मकृकरदेवदत्थनञ्जयाख्याः पञ्च वायवोऽधिकतया पठ्यन्ते । तत्रोद्भमनकृत् नागः ।
उन्मीलनहिंकादिकृत् कूर्मः । क्षुतहेतुः कृकरः । जृम्भणकरो देवदत्तः । श्वयथुकरो धनञ्जयः । एत
उपवायवः । तेषां च पृथिवीजलतेजोवाय्वाकाशानां रजोगुणांशेभ्यः क्रमेणोत्पत्तिः ।
तथैवापानसमानप्राणोदानव्यानानानामपि क्रमेण पृथिव्यादीनामैककस्य रजोगुणां
शादुत्पत्तिः । सर्वेषां समष्टिरजोगुणांशान्नोत्पत्तिः इति चोक्तं व्वचिद्गूत्येषु ।

- In some Vedanta books, extra pranas mentioned
- Naga - (Not snake), Kurma (Not Tortoise) Dhananjay (Not Arjuna), Devadutta (Not 10th man)

VI) Udvamahanam :

- Vomiting - Tvamanath Vantihi throwing out food because of poison

VII) Unmilanam :

- Blinking of eye to keep the eye wet
- Eye ball has to be kept wet
- Tear glands produce Tears
- By blinking, we maintain it wet

- During cataract, put drops to keep it wet, temporarily stops functioning.

VIII) Koormaha :

- Hick ups

IX) Shutam Kritaraha :

- Sneezing
- Part of immunity system
- Unwanted objects go in Krutaraha

X) Jrmbara Karaha :

- Yawning function of Devadatta
- Shvayutuhu - Swelling in any part of body caused by Devadutta
- After death, body swells, bloats because of Dhanjaya etc - Upapranas

Naadi :

- Sukshma Shariram moves from Sthula Shariram into the Naadi

Brihadaranyaka Upanishad : Chapter 2 - 1st Section :

- Description given Swapniya Waadi - Waadi belongs to Sthula Shariram
- Job of Vyana is Distribution of Nutrients through Nadis

Sankhya :

- Talks of 5 Upa-pranas, Secondary 5 Pranas
- In Vichara Sagara, this is introduced but ND Says he does not accept this.

Revision 208 :

यस्य नाभिः स्थानम्, भुक्तपीतयोरन्नपानयोः पाचनयोग्यसमीकरणं क्रिया स समानः । यस्य कण्ठः स्थानम्, श्वासः क्रिया स उदानः । यस्य तत्र पदार्थस्य स्वरूपनिश्चयात्मिका वृत्तिर्बुद्धिः । सङ्कल्पात्मिका वृत्तिर्मनः । चिन्तनात्मिका वृत्तिश्चित्तम् । ‘अहम्’ इत्यभिमानात्मिका वृत्तिरहड्कारः । सर्वशरीरं स्थानम्, अन्नपानादिरसस्य सर्वनाडीषु प्रवेशनं क्रिया स व्यानः ।

- **Srishti is name for Junior Student it is replaced by Adhyaropa for a Senior Student**
- Temporary Acceptance of Creation
- Indirectly hinting fate of creation, negated During Apavada
- Introduce Karana Prapancha, Karana Shariram, both Anaadi, at Samashti and Vyasthi level.
- From Karana Prapancha, Karana Shariram, Sukshma Prapancha and Sukshma Shariram come to exist.
- Samashti, Vyasthi Srishti, Antahkarana and Indriyams over
- Prana - Sthana and function over
- Pancha - Upa-pranas - ND Does not accept

व्वचित् नागकूर्मकृकरदेवदत्थनञ्जयाख्याः पञ्च वायवोऽधिकतया पठ्यन्ते । तत्रोद्भमनकृत् नागः ।
 उन्मीलनहिङ्कादिकृत् कूर्मः । क्षुतहेतुः कृकरः । जूम्भणकरो देवदत्तः । श्वयथुकरो धनञ्जयः । एत
 उपवायवः । तेषां च पृथिवीजलतेजोवाख्वाकाशानां रजोगुणांशेभ्यः क्रमेणोत्पत्तिः ।
 तथैवापानसमानप्राणोदानव्यानानामपि क्रमेण पृथिव्यादीनामेककस्य रजोगुणां
 शादुत्पत्तिः । सर्वेषां समष्टिरजोगुणांशान्नोत्पत्तिः इति चोक्तं व्वचिद्दन्थेषु ।

Extra Pranas - Upa-pranas included in some books :

- Hika Kurma - Hick ups
- Jrumbana - Yawning
- Unmeelana - Blinking to wet Eyeballs
- Devadutta - Bloating of body after death
- Shwayantuhu Dhananjaya - Swelling of body
- Udvamanam - Tvanam Vantihi - Vomiting
- Shutam Krutaraha - Sneezing
- Born out of Sukshma Pranabutas, Rajo Guna Vyashti not Samashti
 - Prithvi - Rajo Guna - Generates Naga
 - Jala - Rajo Guna - Kurma
 - Agni - Rajo Guna - Krukaraha
 - Akasha - Raja Guna - Dhanjaya
 - Vayu - Rajo Guna - Devadutta

- In Some book Mukhya Pranas born of Vyashiti Butam
- We say born out of Samashti

Butas	Vyashti	Mukhya Prana
- Prithvi	- Rajo Guna	- Apana
- Jala	- Rajo Guna	- Samana

- We say Samashti Rajo Guna Originates Mukhya Upa-pranas always.
- ND quotes = Traditional Acharyas.

परन्त्वद्वैतसिद्धान्ते एषा प्रक्रिया नास्ति । विद्यारण्यस्वामिभिः, पञ्चीकरणग्रन्थे वार्तिककारैश्च सूक्ष्मशरीरे पञ्चकोशे च नागकूर्मादीनां ग्रहणं न कृतम् । अपि च तैरपानादिपञ्चप्राणानां पञ्चभूतसमष्टिरजोगुणांशादुत्पत्तिर्वर्णिता । तस्मादेकैकभूतव्यष्टिरजोगुणांशादपानादीनामुत्पत्तिकथ नमयुक्तमेव । तस्मात्सूक्ष्मशरीरे नागकूर्मादीनां ग्रहणमसङ्गतम् । पञ्चप्राणानामेव सूक्ष्मशरीरे ग्रहणं युक्तम् । किञ्च प्राणो विक्षेपरूपः । रजोगुणस्य विक्षेपः स्वभावः । तस्मात्पञ्चभूतरजोगुणांशात्प्राणोत्पत्तिकथनं युक्तमेव ।

- However, in Advaita Siddhanta, Vyashiti, Rajo Guna as Cause is not Mentioned for Upa-pranas.

i) Panchadasi :

- 1st Chapter - Vidyaranya - Mentions Pancha Pranas, born Samashti Pancha pranas.

II) Panchikarana Granthi :

- Vartika kara - Sureshwara commentary on Panchi Karanam by Shankara - 2 Pages - Prose form
- Sukshma Shariram, Panchakosha, Pranamaya kosha, from Samasti Butham.
- Upa-prana's not mentioned
- Does it mean we won't blink, yawn, sneeze?
- Vedanta attributes all these functions to Mukhya prana, not outsource them to Upa-pranas.

1st Prakarana :

- Non-inclusion of Vidyaranya or Sureshwara
- Attributed to Samashti Panchabutas not Vyashti Panchabutas
- Utpatti from collective Rajo Guna - of 5 Elements not individual elements.
- Previous Para illogical, not required
- Inclusion of extra Prana in Sukshma Shariram inappropriate

Why walk in mud and then wash feet?

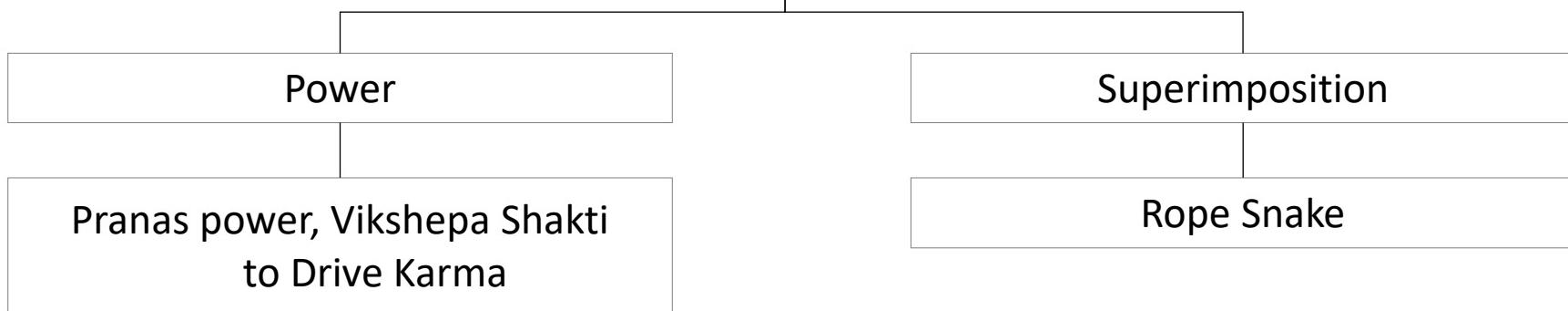
- Seekers read other books and therefore doubt may come
- We do not Ommit out of ignorance
- Diversion topic over

New Topic :

- Pancha Pranas - Why do we say it is born out of Rajo Guna?

Mind	Pranas
<ul style="list-style-type: none">- Born out of Combination of Sattva Guna of 5 Elements- Supports 5 Jnana Indriyas which are Generating Knowledge- Knowledge associated with Sattva Guna of Maya- Therefore Mind has to come from Sattva Guna of all 5 Elements	<ul style="list-style-type: none">- Born out of Combination of Rajo Guna of 5 Elements- Prana has to function behind 5 Karma Indriyas- Karma Indriyas requires Energy- Prana has to function behind Karma Indriyas- Karma Indriyas require energy, given by Prana- Vikshepa = Power = Activity, Dynamism

Vikshepa 2 meanings



- Dynamism comes from Rajo Guna
- Prana is Active behind karma Indriyum, which requires Support of Rajo Guna.
- Rajo Guna Svabavaha...

Rajas	Sattva	Tamas
Action	Knowledge	Neither Action or Knowledge

Gita - Chapter 14 :

- Sravanam, Mananam, Nididhyasanam Makes us more Sattvic.
- Rajasic can't enter Jnana Yoga, Vikshepa is his Nature

Why we Say collective Rajo Guna of 5 Elements Produces Pranas?

- Prana has to function behind all Karma Indriyas, requires Samashti Rajo Guna
- Antahkarana, Prana Srishti is Over
- 5 Jnana Indriyas, 5 karma Indriyas Srishti now.

Topic 269 :

(२६९) ज्ञानेन्द्रियाणां कर्मेन्द्रियाणां चोत्पत्तिः —

अपश्चीकृतैकैकभूतसत्त्वगुणांशात् पञ्चज्ञानेन्द्रियाणि रचितानि । एकैकभूतरजोगुणांशादेकैकं कर्मेन्द्रियं रचितम् । अाकाशस्य सत्त्वगुणात् श्रोत्रम्, वायोः सत्त्वगुणांशात् त्वक्, तेजसः सत्त्वगुणांशात् नेत्रम्, जलस्य सत्त्वगुणांशात् रसना, पृथिव्याः सत्त्वगुणांशात् ब्राणं चाजायत । एतानि पञ्चेन्द्रियाणि ज्ञानस्य साधनानि, अतो ज्ञानेन्द्रियाणीत्युच्यन्ते । ज्ञानं सत्त्वगुणाजायते । अतश्चैतानि पञ्चेन्द्रियाणि भूतानां सत्त्वगुणादुत्पत्तवेनोच्यन्ते ।

- Tattva Bodha Repetition
- Origination of jnana Indriyas, Karma Indriyas
- **Apanchikruta Sukshma Shariram utpatti from Sattva Guna of each single element.**
- 5 Jnana Indriyas are generated from Rajo Guna of each element.

Element	Invisible Indriyum	Sattva Guna of Element
i) Akasha	- Srotra	- Sound Shabda
ii) Vayu	- Tvak	- Touch
iii) Agni	- Netra	- Form
iv) Apaha	- Rasana	- Taste
v) Prithvi	- Grana	- Smell

- Golakam = Physical part, visible
- Indriyam = Subtle part, power, invisible
- Sattvic Amsha of 5 Elements produce instruments of knowledge
- Therefore they are called Jnana Indriyum
- Jnanam born out of Sattva Guna
- **Therefore Jnanam connected to Sattva Guna of each element**
- **Each organ knows attribute of parent elements only**

श्रोत्रेन्द्रियमाकाशस्य गुणं शब्दं गृह्णातीति तदाकाशस्य सत्त्वगुणकार्यम् । एवमेव यदिन्द्रियं यस्य
भूतस्य गुणं गृह्णाति तत्स्य भूतस्य सत्त्वगुणकार्यमिति ज्ञेयम् ।

- Ears grasp Akasha Guna - Namely Shabda
- Therefore, Shrotra Indriyam is product of Akasha

General Rule :

- **Whichever organ grasps the attribute of Whichever element that Indriyam is product of that element.**
- That Indriyam which grasps the Guna of one element, that in dream is born out of Sattvika Guna.

अाकाशस्य रजोगुणांशात् वाक्, वायो रजोगुणांशात् पाणिः, अग्रे रजोगुणांशात् पादः, जलस्य
रजोगुणांशात् उपस्थः, पृथिव्या रजोगुणांशात् गुदं चोत्पद्यते । स्त्रीयोनौ पुरुषलिङ्गे च वर्तमानं
विषयानन्दलवसाधनमिन्द्रियम् उपस्थ इत्युच्यते । कर्मेति क्रियोच्यते । एतानि पञ्चेन्द्रियाणि
क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते । क्रियाया रजोगुणकार्यत्वाद्भूतानां
रजोगुणांशात्कर्मेन्द्रियोत्पत्तिर्वर्णिता । इत्थं सूक्ष्मसृष्टिर्निरूपिता ।

Physical hand - Golakam, Indriyam = function :

- In Parkinson disease, Indriums Damaged because of Karma, obstructs power temporarily.
- Prarabda can't destroy Indriyum, only obstructs Indriyam.
- Indriyam stopped by Papam or Punyam - can be curse or blessing.

Element	Indriyam
i) Akasha ii) Vayu iii) Agni iv) Jalam v) Prithvi	- Vak Speech tongue - Pani hand - Pada Leg - Upastha - Upasamipe Tishtati female generates fleeting sensory pleasure at time of conjugal union - Udana Amsha - Throwing out waste Matter

Why are they called karma Indriyas?

Vikshepa 2 meanings

Negative

- Mano - Vikshepa of Mind (Wandering Problem)
- Superimposition
- Due to Avarna Shakti

Positive

- Ishvara not affected by Avarna Shakti
- Has Vikshepa Shakti, creative Positive Power

Karma 2 meanings

Action

- Indriyani Kriya
- Punya Papa Action
- 5 Organs, Kriya Sadhanatvat
- Means of doing action

Result of Action

- Karma Phalam
- Result of Fructifying Karma
- Sanchita, Agami, Prarabda Phalams
- Utpadiyati, produce action

- Karma Indriyas - Do karma, require Dynamism, energy Does not come from Sattva Guna but from Prana Shakti.
- Sukshma Shariram and Prapancha finished.
- Pragya - Antaryami, Teijasa - Hiranyagarbha finished
- Vishwa - Virat will come next, concludes Sukshma Shariram.

Doubt :

- Antahkaranam is born out of Samashti Sattva Guna of 5 Elements.

Gita :

त्रिभिर्गुणमयैर्भवेः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayaирbhāvaih
ēbhiḥ sarvamidaṁ jagat ।
mōhitam nābhijānāti
mām ēbhyah parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- Antahkaranam has 3 Vrittis Sattva, Rajas, Tamas Vritti.

Gita - Chapter 18 :

- Sukham - Sattva / Rajas / Tamas
- Drithi - Sattva / Rajas / Tamas
- All belong to Antahkarana Vritti

Question :

- If Antahkaranam consist of only Sattva Guna, how it can have rajasic, tamasic thoughts.

Answer : General Rule :

- **Nothing created out of Pure Sattva, Rajas, Tamas**

Exception :

- Sattva Pradhana (Srishti)
- Rajo Pradhana
- Tamo Pradhana
- Maya with 3 Gunas responsible for creation
- In entire creation, including Stone or Planet Mars, 3 Gunas are Present.
- Percentages Vary.

9 Types of creation

Sattva - Sattva

Rajas - Tamas

Tamas - Sattva

Sattva - Rajas

Rajas - Sattva

Tamas - Rajas

Sattva - Tamas

Rajas - Rajas

Tamas - Tamas

- Ultimate Apavada Prakriya used
- Mind not totally Sattva
- Traces of rajas and Tamas is there.

Revision 209 :

एतानि पञ्चेन्द्रियाणि क्रियासाधनत्वात् कर्मेन्द्रियाणीत्यभिधीयन्ते। क्रियाया
 रजोगुणकार्यत्वाद्भूतानां रजोगुणांशाल्कमेन्द्रियोत्पत्तिर्वर्णिता । इत्थं सूक्ष्मसूष्टिर्निरूपिता ।

- Creation called Adhyaropa Prakriya in Vedanta.
- Resolution Pralayam called Apavada

2 Layers in creation

Karana Prapancha

Sukshma Prapancha

Sukshma Prapancha

Sthula Prapancha

- Sukshma Shariram is Discussed Predominately.
- 19 Components - Created from Sukshma Butas.

Maya (Matter principle with Reflected Consciousness)

Sattva

Rajas

Tamas

Jnana Indriyam and Manaha

Karma Indriyam and Prana

Panchikaranam process happens where Subtle Elements combine to become gross

Apanchikaranam

Rajas - Rajas

Tamas - Tamas

- We cannot be careless about Adhyaropa - Creation even though it is negated Ultimately.
- Don't ignore details, will give Chitta Shuddhi
- Brahma Sutra Discusses Srishti elaborately
- Sukshma Shariram Described with - 7 / 13 / 19 / 16 / Components in different contexts.

Brahma Sutra - Concludes :

- 11 Components of Sukshma Shariram
- 5 Jnana Indriyas and 5 karma Indriyas and One Antahkaranam

Question :

- Is Prana Karma, instrument or not?

Answer :

- Prana not Karanam or Instrument of transactions.
- Don't use Prana as Instrument for transactions.
- Only Jnana Indriyas and Antahkaranam Karma Indriyas, are used

Why do we require Prana?

- Prana maintains infrastructure because of which Karanam's are not able to function.
- Prana not Karanam but is required for Survival of Infrastructure.

Example :

- Male goes out in Olden days to work - Jnana Indriyas, Karma Indriyas
- Female at home - Prana - Maintains house, not doing Vyavahara outside
- Family Survives because of females contribution
 - House = Bavanam
 - Wife = House Keeping
 - When letter Ba-leaves, what remains is Vanam
- Women - Should not have inferiority complex
- Now adays man and women work, no Prana to maintain house
- Family Disintegrating - There are Adhishtana Devatas for Jnana and Karana Indriyams.
- No Adhishtana for Prana

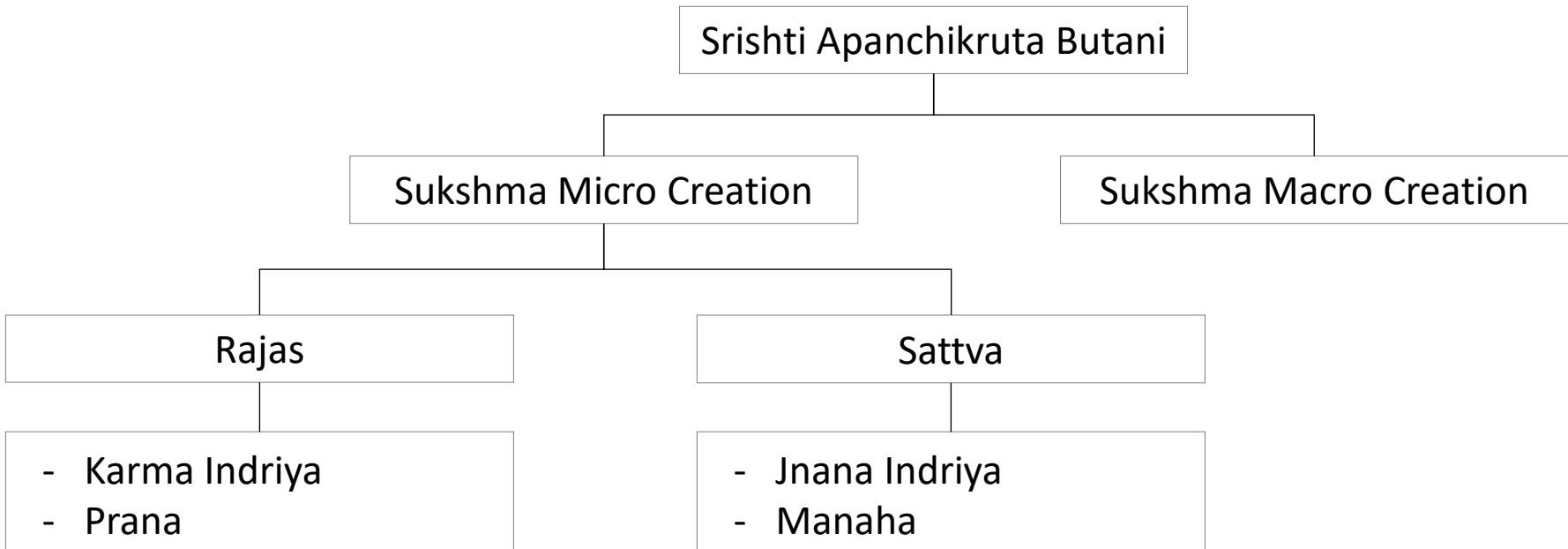
Conclusion :

- Sukshma Prapancha Srishti over.

Topic 270 :

(२७०) सूक्ष्मसृष्टेरुपसंहारः —अपञ्चीकृतभूतानि तत्कार्यभूतान्तःकरणप्राणकर्मन्द्रियाणि
सूक्ष्मसृष्टिरिति कीर्त्यते । सूक्ष्मसृष्टिविषयकं ज्ञानं नेन्द्रियैरुत्पद्यते । नेत्रनासिकादिगोलकानि तु
यद्यपीन्द्रियविषयाणि तथापि तत्तद्गोलकान्तःस्थेन्द्रियाणि नकस्यचिदपीन्द्रियस्य विषयीभवन्ति
। सूक्ष्मसृष्ट्युत्पत्त्यनन्तरमीश्वरेच्छया स्थूलसृष्टिनिमित्तं भूतानां पञ्चीकरणं निष्पद्यते ।

- Conclusion of Sukshma Srishti both Micro Shariram and Macro Prapancha - Tejasa, Hiranyagarbha.
- Sukshma bootani and its products Antahkaranam, Prana from Samashti.



- Their arrival is called Subtle Creation.

- Knowledge of Sukshma Prapancha and Shariram not Perceivable by Sense organs, Indriya Agocharam.
- Science does not accept Sukshma Shariram.
- Individual only Sthula Shariram
- Science does not accept Sukshma, Karana Sharirams, Atma, Mind
- Accept Brain made of Chemicals Lithium, Sodium.
- All emotions = Bio Chemical condition available for Scientific Study

Why Bi Polar Disorder? Depressed Moods? Chemical Imbalance

- Take Lithium, Sodium - 0.5 Mg
- No Mind, no Emotions
- Only fluctuations in Bio-chemistry
- Psychology does not exist, only Pseudo Science because Mind is not there
- No Sensory perception of mind but Vedanta Says it is Sakshi Pratyaksham

Mind Surviving death not Accepted in Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७ ॥

mamaivāṁśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manahṣaṣṭhānīndriyāṇi
prakṛtisthāni karsati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Jiva draws Mind and Sensory organs
- No travelling Senses, Mind, Jiva
- Modern Children don't accept Veda Pramanam.
- **It is tough to explain rituals, religions, because no evidence**
- All these topics Clubbed together by Vedanta as Apaurusheya Vishayam
- Sukshma Sharira Vishayakam Jnanam
- **Logic based on Sensory Data, within Sukshma Shariram there are Sense organs, Mind, Pranas**

Question :

- Can Sense organs Perceive Sense organs?

Answer :

- I see your eyes, Golakam, Sthula Shariram
- Sense organs is Indrium
- My Sense organs can't be Seen by my own sense organs
- They are Sakshi Pratyaksham, Natu Indriya Pratyaksham
- Sense organs are Situated in Golakam, belongs to Sukshma Shariram
- Discussed before in Page 40 of Vichara Sagara - Line 5 (Original Text)

- Sukshma Prapancha, Devatas not sensorily Available.
- Creation of Subtle Universe and Subtle Shariram is will of lord, Karma Phala Dhata.
- Every Stage of creation is as per law of karma
- Law of Karma Presided by Bhagawan
- Bhagawan presides over Karma, is responsible, no credit to karma because Karma is Jadam.

Upadesha Sara :

**कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किं परं कर्म तज्जदम् ॥ १ ॥**

**kartur-ājñayā prāpyate phalam ।
karma kim param karma tajjadam ॥ 1 ॥**

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

- Karma is Jadam, requires Sentient Ishvara, creator.
- Ishvara Sankalpa required, maya Vritti - Shakti, Rupena
- Vedanta and Sankhya both Agree world is Evolved from Prakirti - Matter.

Vedanta - Darshanam	Sankhya - Darshanam
- Ishvara ichhaya	- Nir-Ishvara - Accepts Veda but not Ishvara

- Intermediary Preparation required

What is the process of Grossification?

- Pure Elements - Exist first as Apanchikaranam
- Each Subtle element exists not Mixed with each other
- Akasha, Vayu, Agni, Jalam, Prithvi Matram exists.
- Tan Matra
- **Subtle element called Tamantra**
- **Each element Purely that element alone, they are Sukshmam.**
- **To become Sthulam, Combination of Subtle elements in Various proportions is required, process is called Panchikaranam, Grossification process.**
- **Once Mixed Allory comes, it is Nimittam for the Sake of Sthula Srishti.**
- **Combination of 5 Elements takes Place because of Ishvara Ichha**

Chandogyo Upanishad - Chapter 6 - 2nd or 3rd Section :

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु
सोम्येमास्तिसो देवतास्त्रिवृत्तिवृद्धैकैका भवति तन्मे
विजानीहीति ॥ ६.३.४ ॥

tāsāṁ trivṛtam̄ trivṛtamekaikāmakarodyathā tu khalu
somyemāstisro devatāstrivṛtrivṛdēkaikā bhavati tanme
vijānīhīti || 6.3.4 ||

[Having so decided,] he made each of these three elements threefold. But as to how each of these three deities becomes threefold, O Somya, learn this from me. [6 - 3 - 4]

- Trivut Karananam Indirect Pramana for Panchikaranam

Next Topic :

- What is process of Mixing up of elements?

2 Methods of Panchikaranam :

- Tattva bodha

Earth :

$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{4}$
Prithvi	Vayu	Agni	Water	Akasha

Topic 271 :

(अा. २७१-२७२) स्थूलसूष्टिः —

(२७१) पञ्चीकरणप्रकारः — पञ्चीकरणे द्वौ प्रकारावुक्तौ । प्रथमप्रकारस्त्वेवम् — एकैकसूक्ष्मभूतस्य तमोगुणांशं साम्येन द्विधा विभजेत् । तत्रैकमर्धं पृथगवस्थापयेत् । ततोऽपरमर्धं साम्येन चतुर्धा विभजेत् । एवं पुनर्विभागेन निष्पन्नमेकैकभूतस्याष्टममांशं पृथगवस्थापितेन स्वस्वेतरभूतचतुष्यस्यार्धभागेन योजयेत् । एवं पञ्चीकरणं निष्पद्धते । तत्रैकस्मिन्नपि स्थूलभूते एकमर्धं स्वांशः । अपरमर्धं तु स्वेतरैकैकभूताष्टमांशमेलनेन निष्पन्नम् । एवमेकैकस्मिन्नपि स्थूलभूते पञ्चानामपि भूतानामंशसत्त्वात् स्थूलभूतानि पञ्चीकृतानीति वर्णन्ते ।

- Final outcome

1st Method :

- Gross Akasha = $\frac{1}{2}$ Akasha, $\frac{1}{4}$ Vayu, $\frac{1}{4}$ Agni, $\frac{1}{4}$ Jalam, $\frac{1}{4}$ Prithvi

द्वितीयप्रकारस्त्वेवम् — एकैकसूक्ष्मभूतस्य तमोगुणांशं वैषम्येण द्विधा विभजेत् । तत्रैको भागश्चतुर्भिरुर्शैर्निष्पन्नः । अपरस्तु भागः पञ्चमांशेन । तत्र चतुरंशनिष्पन्नमधिकपरिमाणकं भागं पृथगवस्थापयेत् । पञ्चमांशनिष्पन्नं न्यूनं परिमाणकं भागं पुनः पञ्चधा विभजेत् । तत्रैकमेकमांशं पृथगवस्थापिताधिकपरिमाणकपञ्चभागेषु पृथक् पृथग्योजयेत् । अनेनापि प्रकारेण पञ्चीकरणं सिद्ध्यति ।

2nd Method :

- One element Divided into 25 Portions

After Grossification :

- Akasha = $21/25$ Akasha, $1/25$ Vayu, $1/25$ Agni, $1/25$ Jalam, $/25$ Prithvi
 $= 25 / 25$
 $= 1$ Gross element - Akasha
- 84% - Akasha
- 4% - Vayu
- 4% - Agni
- 4% - Jalam
- 4% - Prithvi

Advantage : 1st Method :

- We feel other element must be Visible 12.5%

2nd Method :

- Only 4% - Elements May not be Visible

Chandogyo Upanishad :

- Gives colour of Elements
 - Agni - Red
 - Jalam - White
 - Prithvi - Black
- Hence we get Mixed Colours of Objects and beings.
- Better explained in 2nd Method invented by ND
- 1st Prakara in Many texts
- New Recipe tried by ND

Topic 272 :

(२७२) स्थूलब्रह्माण्डाद्युत्पत्तिः — एवं पञ्चीकृतभूतेभ्य इन्द्रियगोचरं स्थूलब्रह्माण्डम् उत्पद्यते। तस्मिन् ब्रह्माण्डे भूर्भुवस्वर्महर्जनस्तपस्सत्य इत्युपरि सप्त लोकाः, अतलसुतलपातालवितलरसातलतलातलमहातला इत्यधः सप्त लोका वर्तन्ते। एषु चतुर्दशसु लोकेषु वसतां जीवानां पृथक्पृथगुपभोगयोग्यान्नपानादिकं, देवमनुष्यपश्चादिरूपाणि भोगायतनानि स्थूलशरीराणि चोत्पद्यन्ते। इत्थं सङ्क्षेपेण सृष्टिरूक्ता। मायावैभवस्य विस्तरेण निरूपणं तु कोटिब्रह्मायुषापि न शक्यते। मायासृष्टपदार्थानां नान्तोऽस्तीति वाल्मीकिर्वासिष्ठे नानेतिहासैर्निरूपतिवान्।

84 Ghatam :

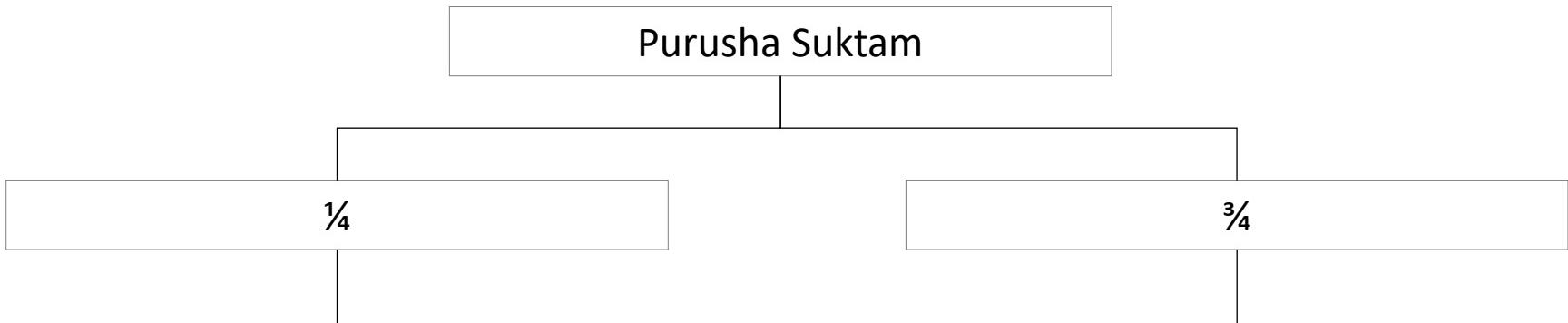
- Better Explainability of experience of gross Elements.
- External Objects and Bodies created, Shariram and Prapancha by Combing, 5 Gross elements.
- Sensorily Perceptible = Indriya Gocharam
- Previously Subtle Elements, Indriya Agocharam
- Science Study's Cosmos = Brahmandam.

Solar System	Dark Energy	Dark Matter
<ul style="list-style-type: none"> - Visible 4% - Galaxies we Study only 4% - Indriya Gocharam 	<ul style="list-style-type: none"> - 92% 	<ul style="list-style-type: none"> - 4%



- Sukshma Srishti
- Karana Prapancha
- Indriya Agocharam

Purusha Suktam



- Visible Universe
- Indriya Gocharam

- Dark Energy

- No Limits Visible for Physical Cosmos

7 Higher Lokas :

- i) Bhu
- ii) Bhuvaha
- iii) Suvaha
- iv) Manaha
- v) Janaha
- vi) Tapaha
- vii) Satyaha

7 Lower Lokas :

- i) Athala
- ii) Suthala
- iii) Pathala
- iv) Vitaha
- v) Rasataha
- vi) Talatala
- vii) Mahatala

14 Lokas within Brahmandam - Panchadasi :

- Bramandha Madhye Tishtati Bhuvanani Chatur... (Panchadasi - Chapter 2 - Verse 96)
- No Sthula Shariram in other Lokas
- **Jivas can exhaust Punya - Papam Only by experiencing the world.**

Panchadasi :

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दशा ।
भुवनेषु वसन्त्येषु प्राणिदेहा यथायथम् ॥९६॥

Brahmāṇḍa madhye tiṣṭhanti bhuvanāni caturdaśa,
bhuvaneṣu vasantyeṣu prāṇidehā yathāyatham II 96 II

The cosmos contains the fourteen worlds and all the living beings suited to each world.
[Chapter 2 – Verse 96]

Sukshma Shariram	Sthula Shariram
Instrument of experience	Abode of Experience

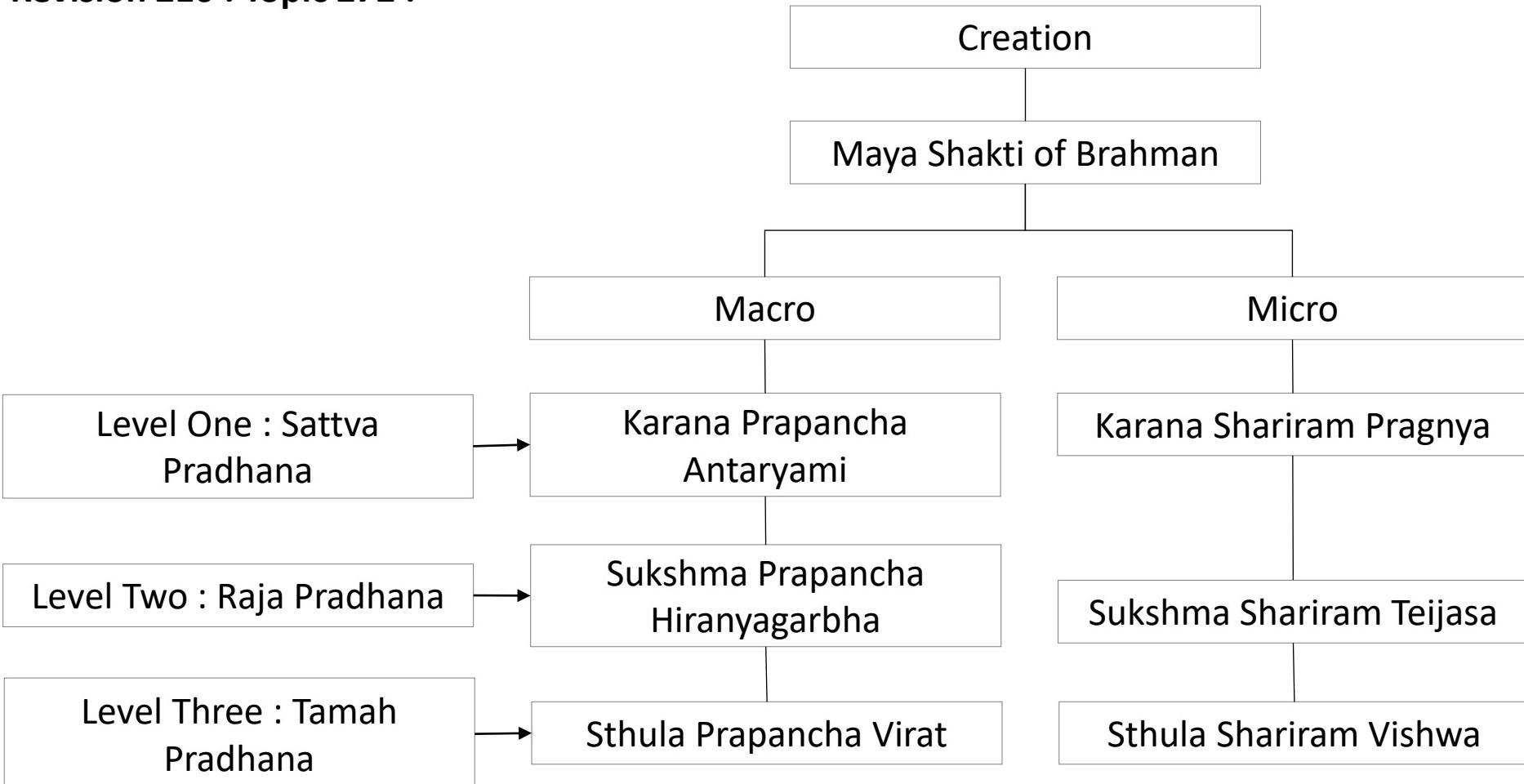
- In 14 Lokas, So many Jivas have no Sthula Shariram.
- Have Karana Shariram, Sukshma Shariram, Chidabasa, Invisible Jivas require Prithak, Prithak, Separately Punyam - Papam.
- They have to be exhausted only by experiencing world

Good food	Bad food
Punyam	Papam

- From food onwards, Good - Bad experiences come
- Anna - Pana Bogya Prapancha includes Shabda, Sparsha, Rupa, Rasa, gandha
- All are Bogya Prapancha (Consumables)
- To Consume Sthula Shariram required
- Celestial Deva, human, Anima, Sharirams created.

Bhoga Ayathanam	Bogha Sadhanam
Abode of Experience	Instruments of experience

Revision 210 : Topic 272 :



- Consciousness pervades all of them
- All 6 are names of Consciousness
- Creation - Endless, beginningless

Infinite

Space wise

Timewise

Jivas

Billions of galaxies, Stars,
Planets

Gita :

- Na Rupa Asye (Chapter
15 - Verse 3)

Infinite

Akhila Anda Kotiya

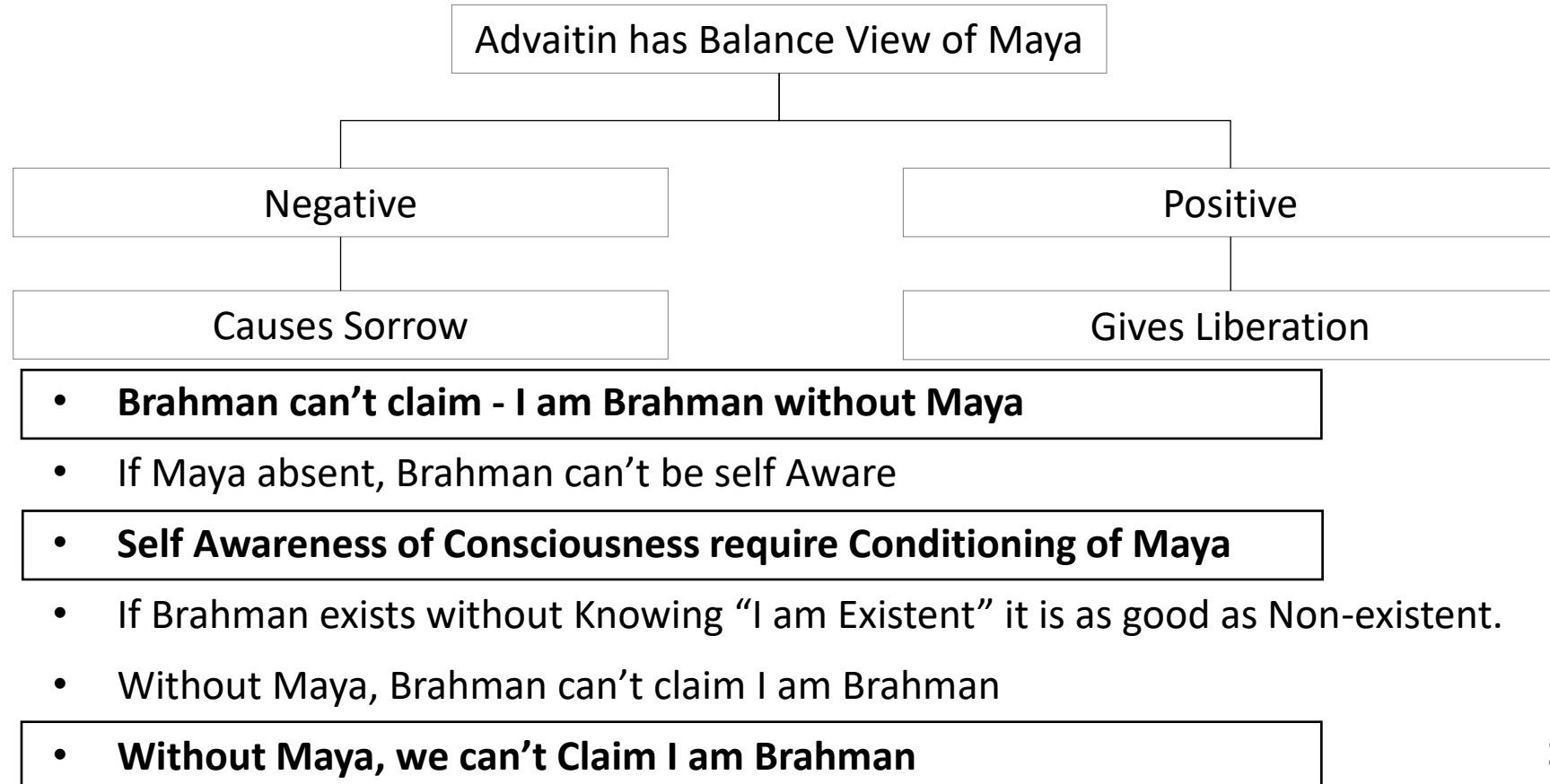
Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरुद्धमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṁ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15-3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Ishvara never unemployed
- In every Srishti Jivas get liberation, numerically infinite
- Timewise, Number wise, variety wise Jivas Infinite
- Even if we live 1000 Years of Brahman, won't be able to Describe Jivas
- Brahma's 1 Day = 2000 Chaturyugas
- 1 Day of Brahmaji = 86.4 Million years, Brahma's life 120 Years.
- Worlds variety can't be Exhausted.



Claiming is a Process

Verbal Claiming

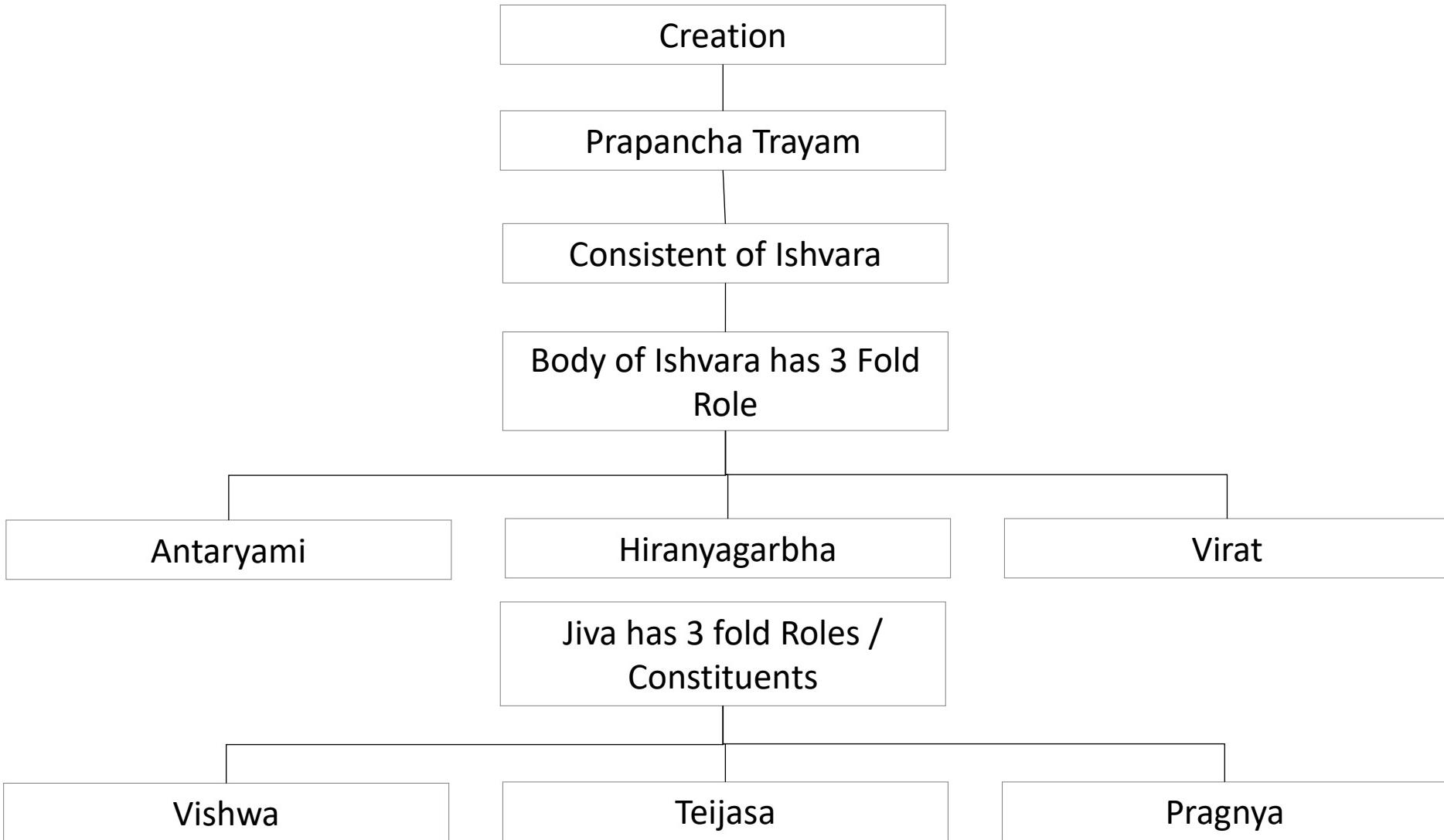
Mental Claiming

- **Claiming process requires Maya Shakti**
- Advaitin Always indebted to Maya
- Don't blindly Curse Maya, Cause of Samsara
 - Vibhavam = Glory
 - Vibogame = Be glorious
- Exhaustive Description with life of Brahman also not possible
- Valmiki attempted to describe in Yoga Vasishta
- Vasishta Taught Adhyatmika Jnanam to rama
- 30,000 Verses through Stories in Loka to Loka
- Difficult Sanskrit Kavyam not Pure Vedanta, requires Leisure of Sanyasi without Ashrama.
- Sat Swaroopanandanada and Swamiji Chanted Yoga Vasishta in Kodaikanal Camp.

Topic 273 - 283 : Atma - Anatma - Viveka :

(आ॒ट. २७३-२८३) आ॑ात्मविवेकः, अथवा पञ्चकोशविवेकः —

(२७३) पञ्चकोशस्तैरात्मन आवरणं च —



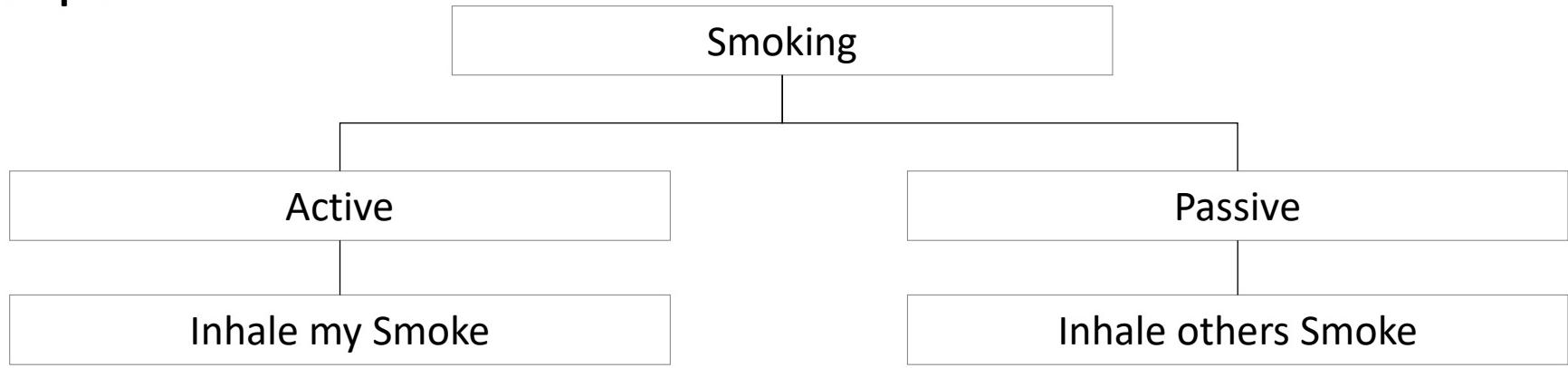
- Both Jiva and Ishvara Pervaded by Maya Shakti.



Ishvara :

- As karma Phala Dhata gives Dukham to Jivas
- Sarvagya, Sarva Sakshi, See pain of Jiva
- Jiva reads Newspaper and Samsara created in him
- Bhagawan witness, watches Pain of Jivas but himself Does not have pain

Example :



- Jiva has Sva-Dukha Anubhava
- Jiva gets Jnanam and Videha Mukti
- Ishvara has no Videha Mukti
- Knowledge makes Ishvara free
- Ishvara watching endless Suffering
- **Ishvara knows I am Turiyam Brahma, Na Antap Prajnyam...**
- **Virat, Hiranyagarbha, Antaryami are Status, Vesham, Dream, creation is Drama, Ishvara ever Asamsari.**
- This Privilege Jiva does not have
- I am Adhishta Atma not known by Jiva
- Moment Jiva knows 3 Statuses of Vishwa, Teijasa, Pragnya, he also will be free
- **How can I convert the Vishwa, Teijasa, Status of Mine as my Glory and Claim I am Brahman, Aham Vrukshasyaveriva...**

Taittriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
 इति त्रिशङ्कोर्वदानुवचनम् ॥ १ ॥

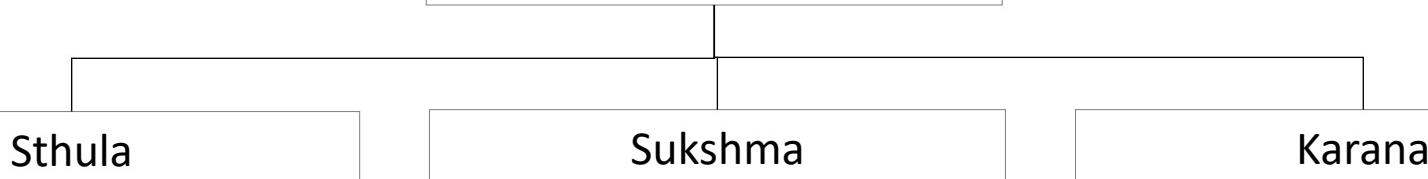
aham vṛkṣasya rerivā | kīrtih pṛsthām gireriva |
 ūrdhvapavitro vājinīva svamṛtamasmī |
 draviṇām savarcasam | sumedha amṛtokṣitah |
 iti triśāṅkorvedānuvacanam || 1 ||

"I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

- Shifting from Atma to Anatma requires Sensitization of Mind, called Anirvachaniya Khyati.
- Drushyatvat Sarva Mithya

i) Micro Level :

Divide Anatma - 3 Shariram

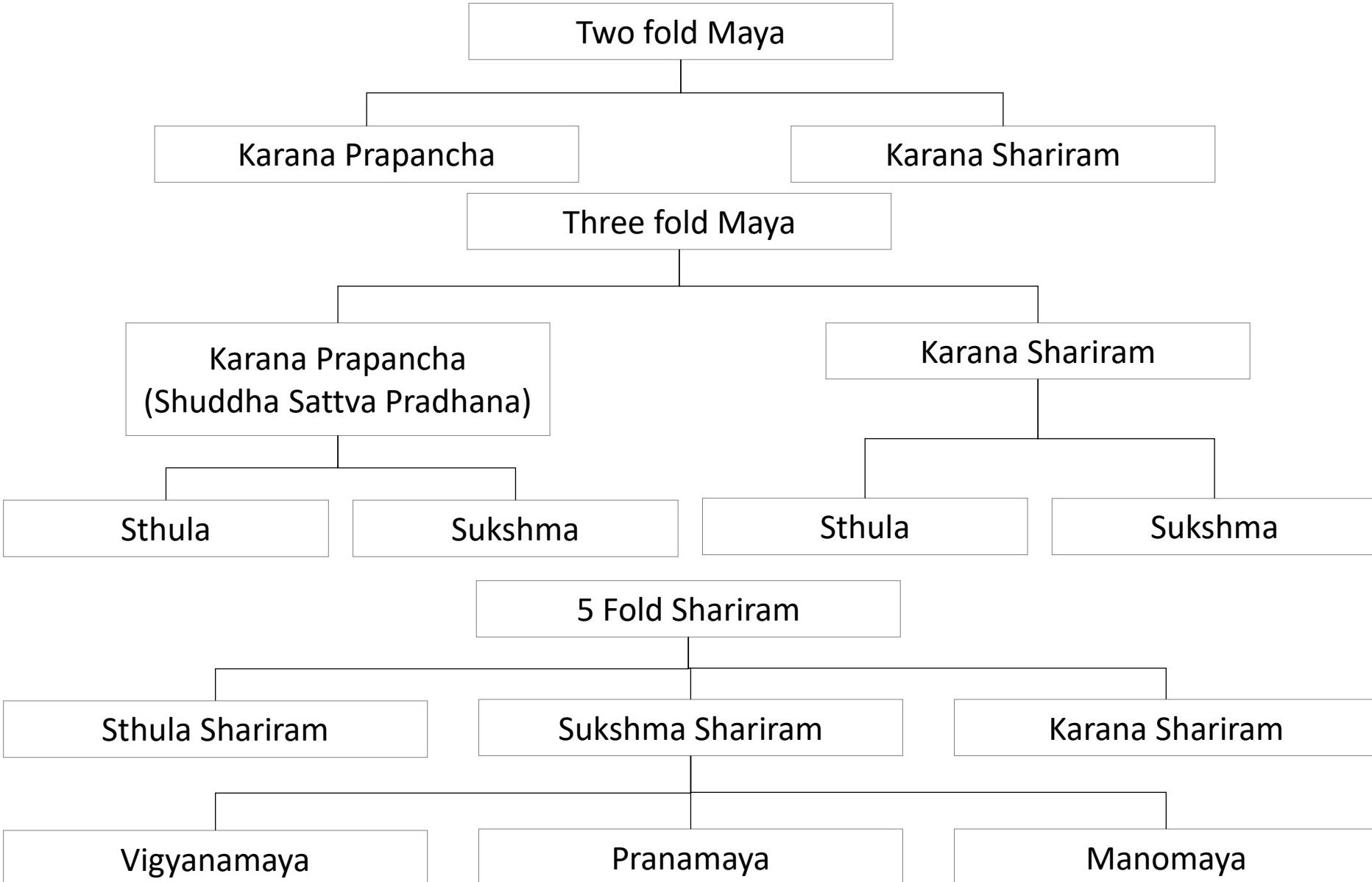


ii) Macro Level :



- Annamaya Anandamaya... blankness - Witness of blankness
- Adhyaropa - Apavada
- **When we are absorbed in the Kosha, we miss the Consciousness principle**
- **Similarly, we lose sight of Non-variable existence externally, by Distracting my attention**
- **Figuratively called Aavaranaam**

मायायां तत्कार्येषु च त्रीणि शरीराणि पञ्च कोशाश्वान्तर्भवन्ति । शुद्धसत्त्वगुणप्रधाना मायेश्वरस्य
कारणशरीरम् । मलिनसत्त्वप्रधानाविद्यांशो जीवस्य कारणशरीरम् ।



- We do not have total knowledge or Total ignorance.

उत्तरशरीरारम्भकपञ्चसूक्ष्मभूतानि मनोबुद्धिचित्ताहङ्काराश्वत्वारः, पञ्च प्राणाः, पञ्च कर्मेन्द्रियाणि, पञ्च ज्ञानेन्द्रियाणि च मिलित्वा जीवस्य सूक्ष्मशरीरं भवति । सकलजीवानां सूक्ष्मशरीराणि मिलित्वा ईश्वरस्य सूक्ष्मशरीरं भवति । सकलमपि स्थूलं ब्रह्माण्डम् ईश्वरस्य स्थूलशरीरं भवति । जीवस्य अष्टिस्थूलशरीरं तु प्रसिद्धमेव । शरीरत्रयेऽस्मिन्नेव पञ्चकोशा अन्तर्भवन्ति ।

Sukshma Shariram

19

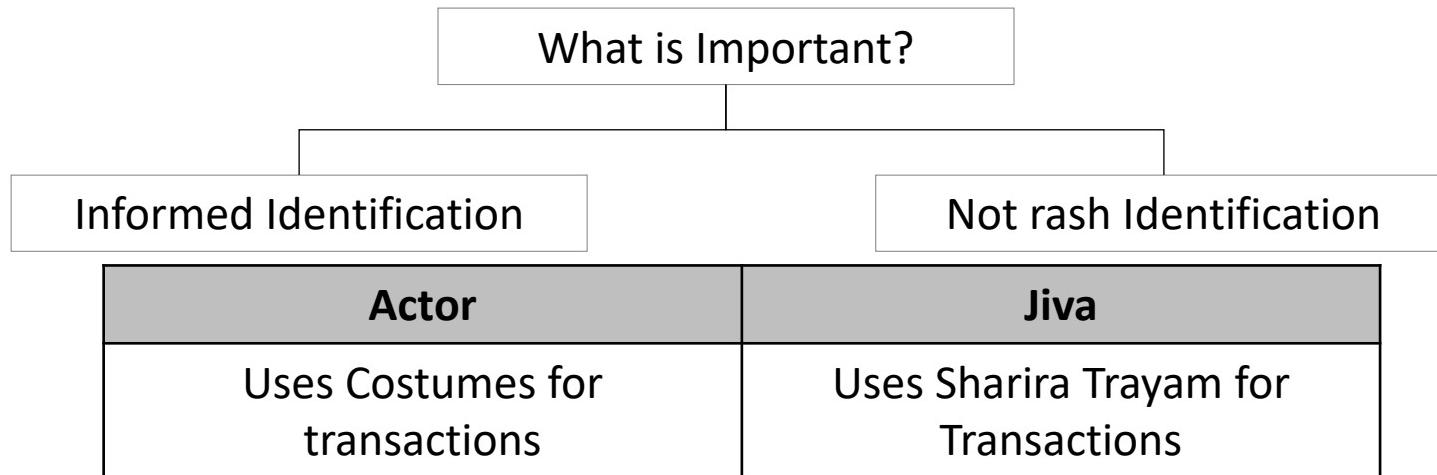
17

ND :

- Includes 5 Elements in Sukshma Shariram (Total 24)
- All Sukshma Sharirams are owned by Ishvara
- Sthula Shariram - Includes all galaxies - Part of Virat - Vishwaroopa Ishvara
- Bhagawan is not Paroksham but Nitya Pratyaksha.

Revision 211 :

- Aavarna Shakti of Maya does not affect Ishvara
- At Vyashti level, Avidya affects individual
- Because of influence of Avarna Shakti - Jiva not aware of his real nature as Consciousness.
- He identifies with Anatma Drishya Prapancha as separately existing from himself.
- Identity is with Shariram Trayam and this is cause of Samsara
- **Identification with 3 Sharirams useful for transactions**
- Vedanta not Against identification, it becomes cause of Samsara.



- **For this Purpose, Atma - Anatma Vichara has to be done, To reduce Sharira Trayam into 3 Costumes**

Shariram Trayam Equated

To 5 Koshas

Sthula Shariram

Sukshma Shariram

Karana Shariram

Annamaya Kosha

Pranamaya Kosha

With karma Indriyas

Kriya Shakti

Manomaya Kosha

With Jnana Indriyas

Ichha Shakti

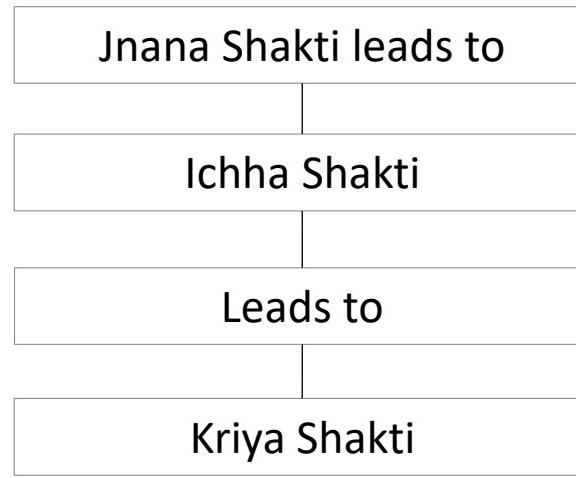
Vigyanamaya Kosha

With Jnana Indriyas and
Buddhi

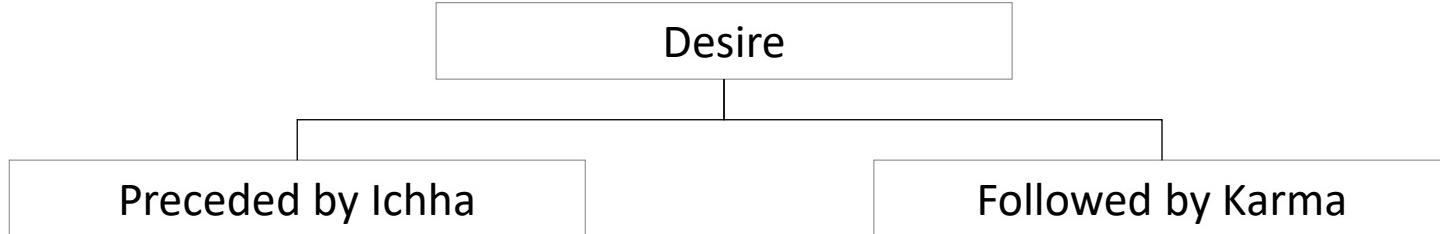
Jnana Shakti

All transactions based on 3 Shaktis :

- First, through Jnana Shakti we become Aware of our Surroundings
- Among various things we experience, we develop Ichha (Desire) for few things



- We can't Desire Unknown things
- Desire is Preceded by Jnanam
- After desire comes, we earn put effort, Action to fulfill desires.



Lalita Sahasranamam :

- Ichha - Jnana Kriya Shakti Svarupini...
- Desire is a privilege not a Curse

Refine Desire from :

- Artha, kama, Dharma, Moksha
- Refine Desire, Attain fulfillment in Moksha

- After Moksha, Ichha useful for Loka Sangraha
- Bhagawan Preserves Desire

Pramanam : Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्टवा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyes a sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

Bhagawan requires Ichha Shakti to create Universe :

- Sukshma Shariram is based on 3 Shaktis
- Sharira Trayam - Topic over
- 5 Koshas are in 3 Sharirams

2 Definitions of Kosha

In Vedanta Sara

- Koshavatu
- Avarakavatuvat
- Covers
- Case Covers knife, Spectacle

Given by Shankara

- Koshavatu Upalabya Manatvat
- Knife found in knife case
- Spectacle found in Spectacle case
- Atma found

Shariram - 3 Definitions

Sheeryamana Svabava

- Shru to Decay
- Body is regularly Decaying

Dihyamanatvat

- Smear body with Perfumes
- Dih To Smear Body with perfumes after bathing
- Covering Body odour by Perfume is 6th kosha

Dahyamanatvat

- Body is Burnt in Cremation fire

When Body is Alive it is Burnt by Trividha tapaha

Adhyatmika

Adibautika

Adideivika

- In Shariram Trayam is Pancha Kosha.

कारणशरीरे अानन्दमयकोशस्यान्तर्भविः । सूक्ष्मशरीरे विज्ञानमयमनोमयप्राणमयानां त्रयाणां
 कोशानामन्तर्भविः । पञ्च ज्ञानेन्द्रियाणि निश्चयात्मकान्तःकरणवृत्तिरूपा बुद्धिश्च मिलित्वा
 विज्ञानमयकोश इत्युच्यते । पञ्च ज्ञानेन्द्रियाणि सङ्कल्पविकल्पात्मकान्तःकरणवृत्तिरूपमनश्च
 मिलित्वा मनोमयकोशः । पञ्च प्राणाः पञ्च कर्मेन्द्रियाणि च मिलित्वा प्राणमयकोशः
 ।स्थूलशरीरम् अन्नमयकोश इत्युच्यते इति शरीरत्रये पञ्चापि कोशा अन्तर्भवन्ति ।

Tattva Bodha Revision :

3 Sharirams

Sthula Shariram

Annamaya Kosha is included in Sthula Shariram

Sukshma Shariram

Karana Shariram

Anandamaya Kosha included in Karana Shariram

Pranamaya

Manomaya

Vigyanamaya

i) Anandamaya kosha is included in Karana Shariram Obtaining in deep state :

- Karana Shariram is cause of Sukshma, Sthula Shariram
- **Anandamaya because we in Karana Shariram, we experience sleep Ananda**
- Ananda experienced in waking is indefinite, unpredictable
- **In Karana Shariram Ananda is definite for all Jivas, universal Ananda.**
- Hence called Anandamaya Kosha, not Svarupa Ananda but Pratibimba Ananda - Reflected in Karana Shariram.
- Therefore, called Ananda maya
- Karana Shariram = Anandamaya kosha



ii) Vijnamaya :

- Buddhi = Nishchayatmika thought, in which there is Decision
- Jnana Indriya and thought
- Represents Jnana Shakti.

III) Manomaya :

- Jnana Indriya and Sankalpa Vikalpa Atmani
- Instead of Decision, there is Non-decision
- Vacillating Mind
- Oscillating Mind
- Pendulam mind
- Represents Ichcha Shakti

IV) Pranamaya kosha :

- Kriya requires Pranic energy
- Represents Kriya Shakti

V) Annamaya kosha :

- Sthula Shariram

Tattva Bodha Definition :

अन्नमयः कः?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम्।

Annamayah kah?

Annarasenaiva bhūtva annarasenaiva vrddhim prāpya

annarūpaprthivyām yadvilīyate tadannamayah kośah sthūlaśarīram |

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body.
[Verse 14. 2]

- Born out of food, Sustained by food, goes to earth as food for next generation.
- **5 Koshas exist in three bodies**
- Ishvara has 3 Prapanchas, has 5 Macro koshas

Taittriya Upanishad :

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवी श्रिताः ।
 अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाणिधमुच्यते ।
 सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
 अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वाणिधमुच्यते ।
 अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
 अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यते इति ॥ १ ॥

annādvai prajāḥ prajāyante | yāḥ kāśca pṛthivīṁ śritāḥ |
 atho annenaiva jīvanti | athainadapi yantyatataḥ |
 annam hi bhūtānām jyeṣṭham | tasmāt sarvauṣadhamucyate |
 sarvam vai te'nnamāpnuvanti | ye'nnam brahmopāsate |
 annam hi bhūtānām jyeṣṭham | tasmāt sarvauṣadhamucyate |
 annād bhūtāni jāyante | jātānyannena vārdhante |
 adyate'tti ca bhūtāni | tasmādannam taducyata iti || 1 ||

All beings that exist on earth are born of food. They, thereafter, live by food; again, they ultimately go back to it and merge to become food. So, verily, food is the eldest of all the creatures. On that ground it is called the medicament for all. Those who meditate on Brahman as food, indeed obtain all food. From food all beings are born, Having been born, they grow by (Consuming) food. Food is that which is eaten by the beings and also that which in the end eats them; therefore, food is called annam. [2 - 2 - 1]

i) Samashti Pancha Kosha Viveka :

- Annamaya Kosha = Body
- Samashti Annamaya Prapancha Annadvei Praja Prajayeti...

ii) Samashti Prana Maya Prapancha : Taittriya Upanishad :

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते इति ॥ १ ॥

prāṇam devā anu prāṇanti | manusyāḥ paśavaśca ye |
prāṇo hi bhūtānāmāyuh | tasmāt sarvāyuṣamucyate |
sarvameva ta āyuryanti | ye prāṇam brahmopāsate |
prāṇo hi bhūtānāmāyuh | tasmāt sarvāyuṣamucyata iti || 1 ||

Through Prana, the gods (Indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [2 - 3 - 1]

iii) Samashti Mano Maya Prapancha :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

iv) Samashti Vijnamaya Prapancha :

विज्ञानं यज्ञं तनुते । कर्मणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान् कामान्समश्नुत इति ॥ १ ॥

vijñānam yajñam tanute | karmāṇi tanute'pi ca |
vijñānam devāḥ sarve | brahma jyeṣṭhamupāsate |
vijñānam brahma cedveda | tasmāccenna pramādyati |
śarīre pāpmano hitvā | sarvān kāmānsamaśnuta iti || 1 ||

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'Gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [2 - 5 - 1]

In Ishvara Macro body - 5 Ishvara's Koshas are there :

- In Jiva Shariram, 5 Koshas
- In Ishvara Shariram, 5 Koshas

Vedanta Sara :

- Atchadayate - Kosha = Covering, concealment, Case conceals Swarupam
- Know knife in the case but don't know its brand, its quality, nature Sharp or rough
- Within Panchakoshas there is Atma
- We don't know nature of Jivatma inside 5 Koshas
- **Jivatma is Paramatma, Brahman, independent principle, common to body and Prapancha, we do not know.**
- **Without Atma, body will be another inert object**
- House functions only if tenant, householder is living
- If householder quits, house not in good condition
- Body is functioning, proves Jivatma is inside
- We do not know - Nature, Swaroopam of Jivaatma
- Asti, it is there we know
- Don't know Swaroopam is Paramatma
- **5 Koshas cover our independent nature, Atchayati, Covers.**

1st Para :

ईश्वरशरीरे ईश्वरकोशाः, जीवशरीरे जीवकोशाश्च वर्तन्ते । कोशो नामाच्छादनं पिधानं वोच्यते।

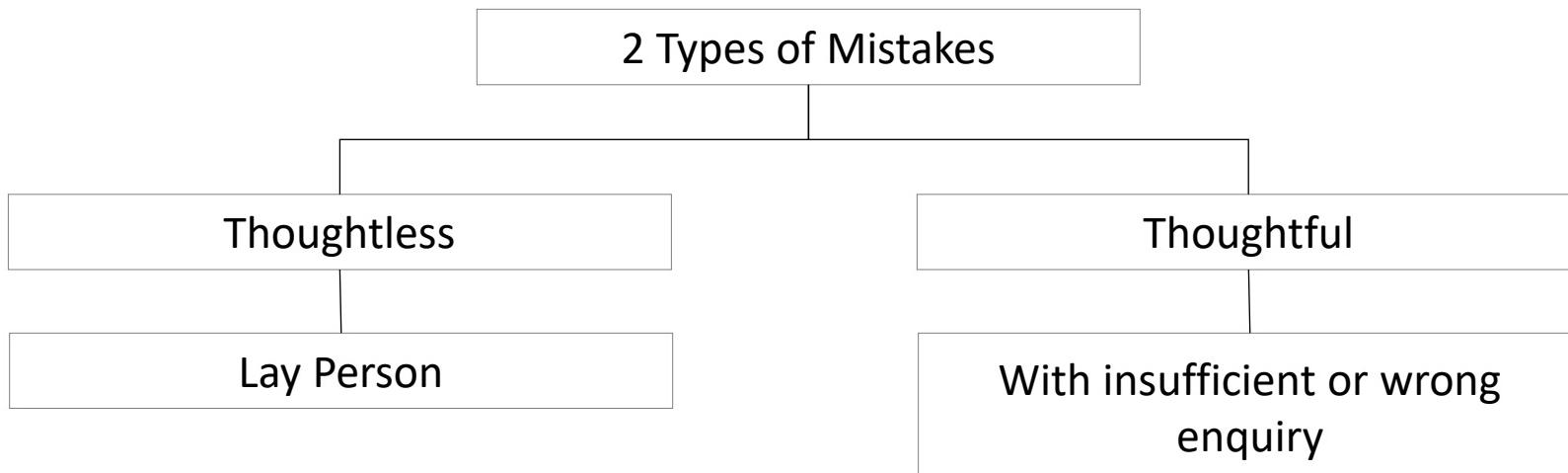
असिपिधानं यथा असिस्वरूपमाच्छादयति तथैते पञ्च कोशा अात्मनः

स्वरूपमाच्छादयन्तीत्यन्नमयादयः कोशा इति कीर्त्यन्ते।

- Sharira Trayam, 5 Koshas Defined
- Why called Koshas? Covers, conceals
- How covering takes Place? We take 5 Koshas as ourselves
- Atma Svarupam is covered in the form of Misunderstanding, that 5 Koshas is our Nature.

Different Philosophers Conclude :

- i) Annamaya is Atma - Dehatma Vadi
- ii) Pranamaya is Atma - Pranatma Vadi
- iii) Manomaya is Atma - Manoatma Vadi
- iv) Vigyanamaya is Atma - Vigyana Atma Vadi
- v) Ananda maya is Atma - Ananda Atma Vadi
 - 5 Fold Philosophies represent fivefold mistakes



Aim of Vedanta :

- Negate Mistake
- Claim Sthula, Sukshma, Karana Sharira Vyatirkta Atma Aham Asmi
- Pancha Kosha Vilakshana Atma Aham Asmi
- Avastha Traya Sakshi Atma, Satchit Ananda Svarupa Atma, Aham Asmi

Definition of Atma in Tattva Bodha :

आत्मा कः?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा।

Ātmā kah?

*Sthūla-sūksma-kārana-śarīrād-vyatirktaḥ pañcakośatītah san
avasthātrayasāksī saccidānanda-svarūpah san yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

Our Project / Aim :

- Not to know Definition but to Claim, Satchit Ananda Atma Aham Asmi.

2nd Para :

अनेके मन्दमतयो गुरुशास्त्रसम्प्रदायविहीना पञ्चकोशान्तर्गतमनात्मभूतं यं कमपि
पदार्थमात्मत्वेन मन्यमानाः कोशानां साक्षिभूतान्मुख्यात्मस्वरूपाद्विमुखा भवन्ति । अत
एवान्नमयादयः कोशा अात्मस्वरूपाच्छादका इति वर्ण्यन्ते ।

- Those who don't have thinking intellect - Claim Kosha as Atma.
- Vakhya Vritti - By Shankara
- Ghata Drishta Ghatat Binnaha....
- I am experiencer of Pot, Body, Mind, sense organs, World.
- I am not pot, Body, Mind, Sense organs, world.
- Experiencer Consciousness is different from Experienced inert Objects, Bodies.
- One step Surgical Strike
- I am Different from Deha, Mano, Buddhi, Ahamkara in Sleep.
- Therefore we doubt whether we are the Body or Something else.

Why they can't do Drk - Drishya Viveka?

- Mandah Matihi - They don't have thinkable intellect.
- Do not take help of elders, Guru Shastra, Sampradaya (Traditions) Teachings.

What they Do?

- Pancha Kosha Antargatam take any one of the 5 Koshas as themselves, not Atma within.
- **Loose sight of Observer, Engaged in Observed**
- Missed observer get Distracted in Kosha, Turn away from Atma
- 5 Koshas are cause of Distraction, Figuratively called Cover, Concealment.

- Don't actually cover Atma, can't cover Atma - Why?
- Atma is infinite, need something infinite... Atma is immeasurably Big, no 2nd thing Bigger.
- Does not physically cover
- Turning attention away is Covering.

Topic 274 :

(२७४) विरोचनसिद्धान्तः (अन्नमयकोशात्मवादः) —

i) Virochana Siddhanta - Charvaka :

- Dehatma Vada - Annamaya Kosha Vada
- I am the Body, nothing else inside
- No Sukshma Shariram, Karana Shariram, Atma inside body
- Only body exists
- Modern science says no Sukshma Shariram, No previous Birth, Future Birth, Religion, Ritual, Sraddha, Tarpana...

Virochana - Asura	Indra
King of Asura	King of Devas

Chandogyo Upanishad - Chapter 8 :

- Both go to Brahma Teacher
- Vishwa = Atma

Consciousness illuminating

Jagrat Avastha / Gross Body

Svapna Avastha / Sukshma Sharira

Sushupti Avastha / Karana Shariram

Called Vishwa Atma

Called Tejasa Atma

Called Pragnya Atma

Akshi Purusha

Why Consciousness called Akshi Purusha?

- Consciousness illuminates through 5 Sense Organs
- Among sense organs, Eyes most important
- Instead of taking Consciousness Principle as Atma, take body as Atma
- Body is in front of me, Body is reflected.

Bimba Shariram	Pratibimba Shariram
My Body	Your Body reflected in my Body = Atma

- Both Concluded Deha = Atma
- Virochana goes to his Loka and teaches - Body is Atma
- Don't be obsessed with Hair, Teeth, Eyebrows, Skin will become Virochana Shishya.
- Believe - There is no life after Death.

- No Karma, No Dana, No Punyam, No Papam...
- Take loan and enjoy, Don't pay back
- Khao Piyo Maja Karo... This is Virochana Siddhanta.

केचन पामरा विरोचनसिद्धान्तमनुसरन्तोऽन्नमयकोशमेवात्मेति वदन्ति । तत्रैवं युक्तिः कथयन्ति ।
 (१) यत्राहमिति धीरुत्पद्यते, स अात्मा । सा चाहंधीः स्थूलशरीरे भवति । 'अहं मनुष्यः' 'अहं ब्राह्मणः' इत्यनुभवः सार्वजनीनः । मनुष्यत्वब्राह्मणत्वादिधर्माः स्थूलशरीरस्यैव ।
 तस्मादहंधीविषयस्थूलदेह एवात्मा ।

- Pamaraha, Spiritually illiterate Uncultured, Gross minded, follow Virochana...

Chandogyo Upanishad - Chapter 8 :

- Virochana Siddhanta - Asura Parampara accepts Akshi Purusha - Body as Atma
- Indra - Thinks further - Brahman can't be Akshi Purusha

Chandogyo Upanishad - Chapter 8 :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
 विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
 सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
 स सर्वाश्च लोकानाप्नोति सर्वाश्च
 कामान्यस्तमात्मानमनुविद्य विजानातीति
 ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
 vijighatso'pi pāsaḥ satyakāmaḥ satyasaṁkalpaḥ
 so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
 sa sarvāṁśca lokānāpnoti sarvāṁśca
 kāmānyastamātmānamanuvidya vijānātīti ha
 prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

Atma has to be
known

No Sin

No Death

No Sorrow

No Hunger, thirst

Chandogyo Upanishad - Chapter 8 :

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यते एष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ
योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्श
कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत
इति होवाच ॥ ८.७.४ ॥
॥ इति सप्तमः खण्डः ॥

tau ha prajāpatiruvāca ya eṣo'kṣīṇi puruṣo dṛśyata eṣa
ātmeti hovāca itadamṛtamabhayam etadbrahmetyatha
yo'yaṁ bhagavo'psu parikhyāyate yaścāyamādarśe
katama eṣa ityeṣa u evaiṣu sarveṣvanteṣu parikhyāyata
iti hovāca || 8.7.4 ||
|| iti saptamah khaṇḍah ||

Prajāpati said to those two, 'That which is seen in the eyes is the Self.' He also said: 'This Self is immortal and fearless. It is Brahman.' Then they asked: 'Lord, we see something when we look in water and again when we look in a mirror. Which is it?' Prajāpati replied, 'The Self is seen in all these'. [8 - 7 - 4]

Atma = Eternal, all pervading :

i) Purusha not one reflected in the eye, Body :

- Pratibimba or Bimba Shariram both not immortal, all pervading - Vishva not Atma
- Indra goes back

ii) Svapna Purusha - Teijasa not Atma :

- Sukshma Shariram not Atma Consciousness obtaining in Dream or Sushupti - Supta Purusha not Atma
- Vishwa, Teijasa, Pragnya are Atma obtaining in Jagrat, Svapna, Sushupti
- In Sushupti, we experience blankness
- Atma not Blankness, Shunya vada
- Prajapati teaches Turiya Atma
- Na Chavai Sharira Tataha... Mandukya and Chandogyo Upanishad - Teach Turiya Atma
- Avastha Traya Sakshi = Turiyam

Dehatma Vadi Reasoning :

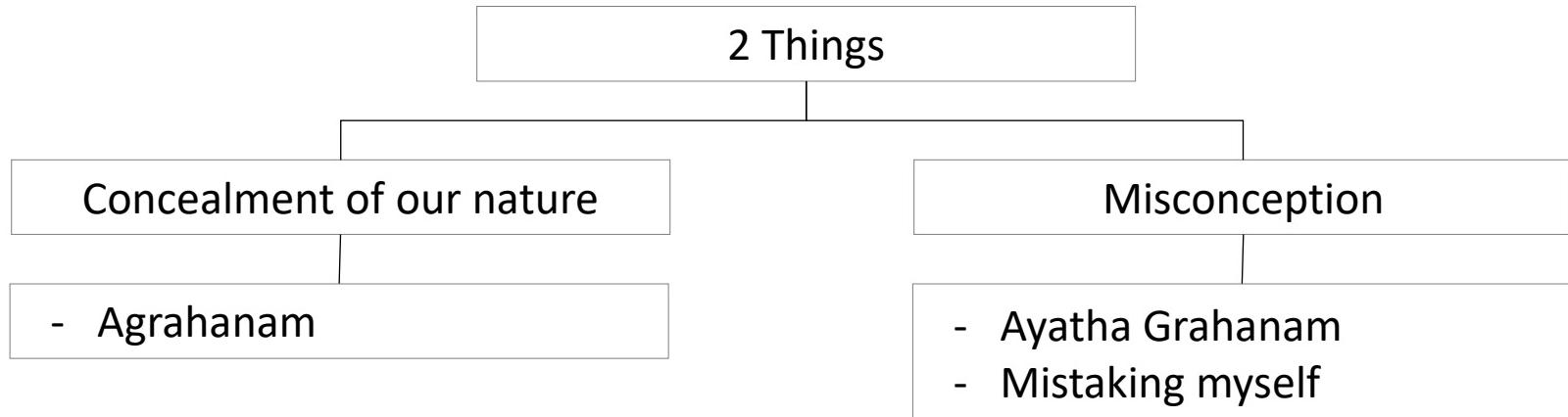
- Thoughtfully commits mistake
- Atma = self = meaning of word “ I ”
- I thought generated in body - thought I has object = body
- I say, I am coming to class, body coming to class
- From birth use ‘ I ’ for body

Birthday celebration to show gratification to Lord :

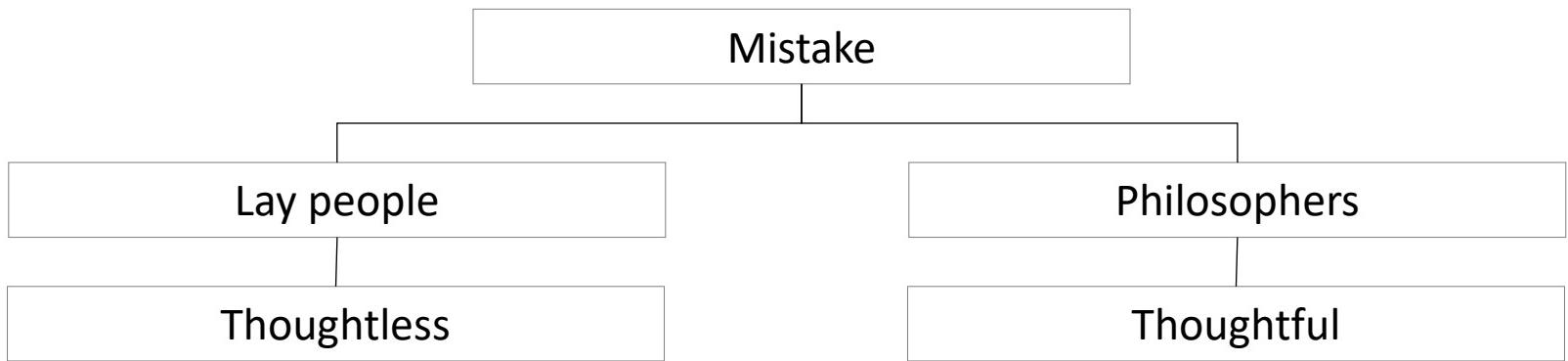
- You have given body to understand I am not the body
- Aham Manushya, Brahmanaha is universal mistake
- Refer to attribute of body
- Sushma Shariram has no Varna, no Jaati not called human being
- I - Vritti refers to body is argument no. 1

Revision 212 :

- Atma is concealed by our Avarna Shakti of maya
- To reveal the nature of Atma, teacher resorting to Panchakosha Viveka

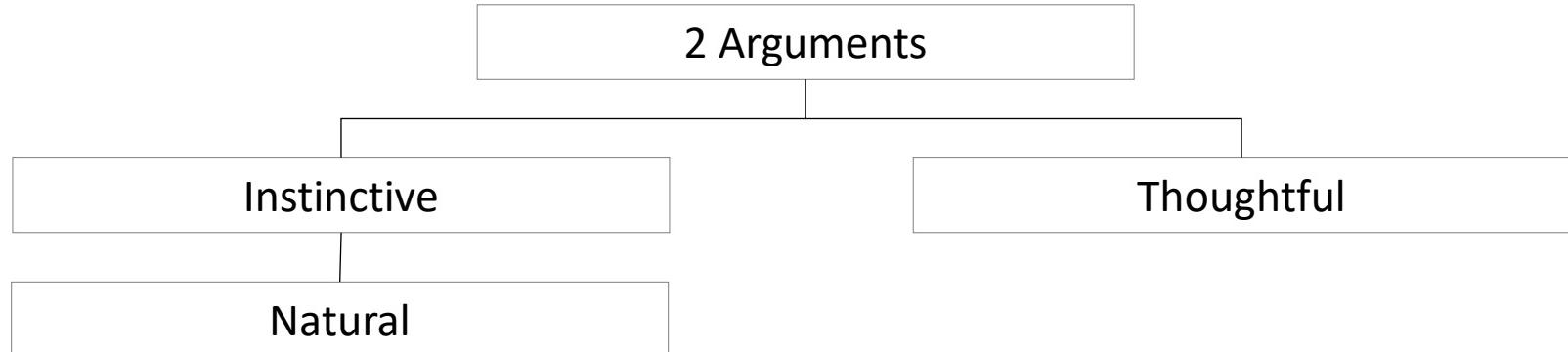


- We need to remove Both
- I have Abhimana in Pancha kohsa, 3 Shariram, 3 Avasthas as my real nature.



i) Charvaka :

- We are the body, no Sukshma, karana Shariram, Atma Scientific Evidence = Virochana Siddhanta.



Notion :

- I am Human being is a thoughtful Mistake
- Manushyatvam is attribute of Body
- Sukshma Shariram, Karana Shariram, Atma Does not have Manushyatvam.
- This is fundamental, instinctive Mistake
- They don't have Jati Bramanah, Kshatriya, Caste - All for Sthula Shariram.

Jati is Based on

Primality

Birth

- Atma has no Jati, Abhivadye belongs to Dehatma vada

Vivekachudamani :

जातिनीतिकुलगोत्रदूर्गं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinitikulagotradūragam
nāmarūpagunadoṣavarjitam |
deśakālaviṣayātivarti yad
brahma tattvamasi bhāvayātmani || 254||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects ‘That Brahman thou art’ Meditate on this in your mind.[Verse 254]

- **Manushyatvam, Bramanatva dharma belongs to Body, Sthula Shariram.**
- **‘I’ thought in Vyavaharika belongs to Sthula, Sukshma, Karana Shariram.**
- I am old, Happy, Slept
- **Body is object of I, meaning of word I = Body Celebrates 1st, 21st, 60th, 80th Birthday**
- It proclaims our confusion
- This is 1st Argument of Charvaka

2nd Thoughtful Mistake :

अथवा यत्र मुख्या प्रीतिर्भवति स अात्मा । दारापत्यधनपश्चादयो यतोऽस्य स्थूलदेहस्योपकुर्वन्ति ततस्तेषु प्रीतिर्भवति । यदि तेऽस्य स्थूलदेहस्य नोपकुर्वन्ति तदा तेषु प्रीतिर्नास्ति । यस्य निमित्तेनान्यत्र प्रीतिरूपजायते तस्मिन्नेव स्थुले देहे मुख्या प्रीतिः सर्वपापम् । तस्मात् स्थूलदेह एवात्मा । तस्माद्वच्चाभरणान्नपानाद्युपकरणैः स्थूलशरीरस्य समलङ्घकृत्य पोषणमेव परमपुरुषार्थं इत्यसुरराजविरोचनस्य सिद्धान्तः ।

Shastric Argument :

- Atma - Self alone is unconditional object of Love for all.

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,

आत्मनस्तु कामाय पतिः प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु

कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः

प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु

कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म

प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।

न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय

क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,

आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः

प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।

न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,

आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati,

ātmanastu kāmāya patih priyo bhavati |

na vā are jāyāyai kāmāya jāyā priyā bhavati,

ātmanastu kāmāya jāyā priyā bhavati |

na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti,

ātmanastu kāmāya putrāḥ priyā bhavanti |

na vā are vittasya kāmāya vittam priyam bhavati,

ātmanastu kāmāya vittam priyam bhavati |

na vā are brahmaṇah kāmāya brahma priyam bhavati,

ātmanastu kāmāya brahma priyam bhavati |

na vā are kṣatrasya kāmāya kṣatram priyam bhavati,

ātmanastu kāmāya kṣatram priyam bhavati |

na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,

ātmanastu kāmāya lokāḥ priyā bhavanti |

na vā are devānāṁ kāmāya devāḥ priyā bhavanti,

ātmanastu kāmāya devāḥ priyā bhavanti |

na vā are bhūtānāṁ kāmāya bhūtāni priyāni bhavanti,

ātmanastu kāmāya bhūtāni priyāni bhavanti |

na vā are sarvasya kāmāya sarvam priyam bhavati,

ātmanastu kāmāya sarvam priyam bhavati |

ātmā vā are draṣṭavyah śrotavyo mantavyo

nididhyāsitavyo maitreyi, ātmano vā are darśanena

śravaṇena matyā vijñānenedam sarvam veditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Love for anything else other than Atma is conditional Love
- As long as they give me Joy, I Love them
- If they give sorrow, I don't Love them.
- Love may be expressed or unexpressed
- I begin to dislike Objects, persons
- Love for others - if Sukha hetuhu
- Love for myself, unconditional, Eternal.

Definition of Atma :

- **That which is Loved Unconditionally is Atma**

i) Charvaka :

- Everyone loves their body, unconditionally, provide food, Shelter, Clothing
- Try to preserve body eternally
- Self love = Love of body
- Therefore body = Self, which ever locus there is primary, Nir-upadhika, Unconditional love, Mukhya, Prithi Bhavati, Saha Atma
- **Other things loved conditionally for the sake of myself, I love my wife, Children, Pet, Office, as they are sources of joy**
- I Like or dislike, put up with them
- First I love you, then I allow you
- Apathyam = As long as it is useful for me, it is taken
- We give body food, Clothing, Shelter for body alone, Vyavaharika Satyam, we love others not as Atma
- Body's comfort, well-being is taken as Standard, Condition for Likes and Dislikes
- Love for body is unconditional
- Everybody wants to extend life, other things are conditionally Loved, loved or disliked
- Suicide is because of Dislike for disease
- Once cure found, want life
- Anvaya Vyatireka Virohata, Mukya Pritihi - Unconditional love.

Conclusion :

- Sthula Deha = Atma
- We decorate it, beautify it, wear ornaments, nice clothes
- Even dead body given mala, fragrance
- This is Deha Atma Vada - Virochana Vada.

ii) Indriya Atma Vada :

Topic 275 :

(२७५) इन्द्रियात्मवादः — अपरे केचनैवमाहुः स्थूलशरीरं नात्मा । किन्तु स्थूलशरीरे यत्सद्गावे
जीवनव्यवहारो भवति, यदभावे मरणव्यवहारो भवति स आत्मा । स च
स्थूलशरीराद्ब्रतिरिक्तः । जीवनमरणव्यवहाराविन्द्रियाधीनौ भवतः । शरीरे
यावत्कालपर्यन्तमिन्द्रियाणि स्वस्वव्यापारक्षमाणि भवन्ति तावत्कालपर्यन्तं ‘अयं जीवति’ इति
व्यवहारो भवति । यस्य कस्यापीन्द्रियस्य नाशे ‘अयं मृतः’ इति च व्यवहित्यते । किञ्च ‘अहं
पश्यामि’ ‘अहं वदामि’ इत्यादिव्यवहारे ‘अहम्’ इति बुद्धिरिन्द्रिये एव भवति । तस्मात् ‘अहम्’
इति बुद्धिविषयेन्द्रियमेवात्मा ।

- In Pancha Kocha, Indriyas not counted Separately.
- Part of Charvaka only

Senses - Indriyas

Present

- Sense world
- Senses different than Physical Body
- Life and death depend on Sensing Ability
- When they function, alive

Absent

- Do not sense world
- Become inert, Corpse
- Not Atma
- Vegetative state in Absence of Indriyas
- Brain Dead
- Eyes, Ears gone life Finished, Crippled

- Kshama = Endurance

I Say, I hear, I - See :

- I Refers to the Indriyas, sense organs
- I - Speak, see - in such expressions, I stands for sense organs
- Object of Aham = Indriyam
- We are going to do Surgical strike and drop all these
- In footnote each Indriyam taken up

Topic 276 :

(२७६) हिरण्यगर्भोपासकानां प्राणात्मवादः — हिरण्यगर्भोपासकाः प्राण एवात्मेति वदन्ति।

- Prana Atma vadis are powerful, I = Prana
- Hiranyagarbha Upasakas = Samashti Prana Devata
- One Prana alone as thread (Sutra) among beads of all Bodies, Jivas, Pranis
- Prana blesses all Jivas
- Prana glorified in Upanishads

Vedanta Sara :

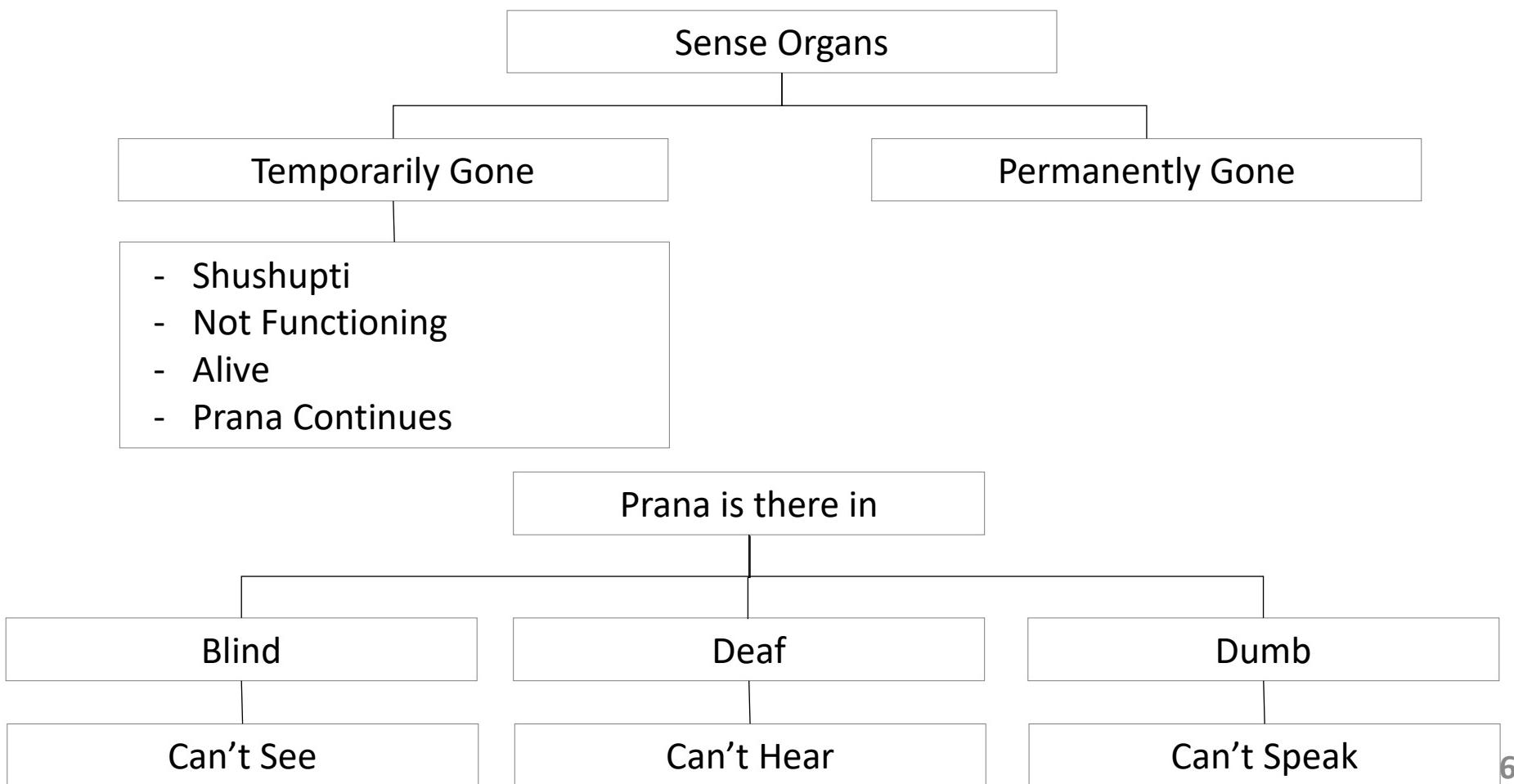
- Sruti, Yukti, Anubhava
- All Vadas

Panchadasi 6th Chapter - All Vadas :

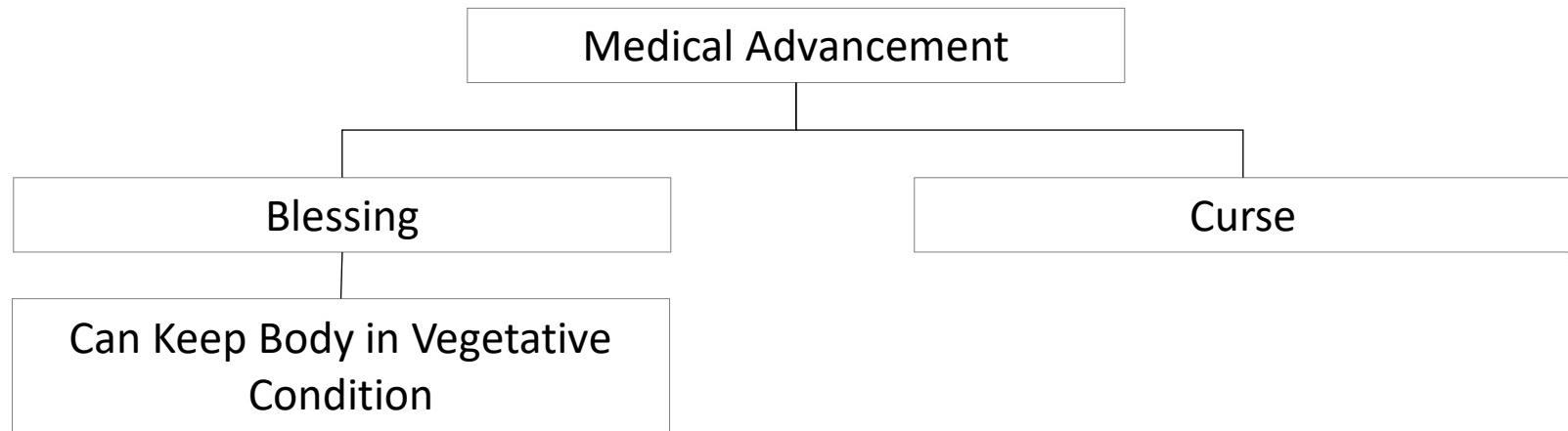
तत्रेमां युक्तिमाचक्षते — मरणसमये मूर्च्छितस्य पार्श्वस्थाः सति प्राणेऽयं जीवतीति, तदभावेऽयं
मृत इति च निश्चिन्वन्ति । किञ्चु चक्षुः श्रोत्रवागादीन्द्रियाभावे तत्तदिन्द्रियव्यापारोपरमेऽपि
अन्धबधिरमूकानां शरीरं यथावदवस्थितमेव भवति । प्राणोत्क्रमणे तु शरीरं तत्क्षणमेव पतित्वा
भयङ्करं श्मशानवदमङ्गलं च भवति ।

Logic of Prana Vadis :

- To see if person is Dead, we see if he is Breathing
- **Breathing decides if Atma is there**
- If Person in Moorcha, Unconscious condition, Prana Still there, Atma is there
- Sense organs don't function ok
- Prana Abhava - Decides if Atma is There



- Body Continues, respected even in ICU



Dainya Jeevitam - Bed ridden :

- I want to be Bhakta till Death
Prana decides when Body, house, turns Amangalam

Chandogyo Upanishad - Chapter 7 :

- Sanatkumara taught Narada 14 Upasanas to Prepare Mind
 - Last one Prana Upasana
 - **To claim Aham Brahma Asmi, require Prana**

किञ्च चक्षुष्मानहं पश्यामि, श्रोत्रवानहं शृणोमि' इति व्यवहारादिन्द्रियविलक्षण अात्मा सिद्धः।

स चात्मा क इति जिज्ञासायां सुपुत्तौ सर्वेन्द्रियोपरमेऽपि प्राणो जागर्ति । प्राणसत्त्वादेव तदा 'अयं

जीवति' इति व्यवहारो भवति । स्थूलशरीरात्प्राणवियोगे तु 'अयं मृतः' इति व्यवहारो जायते ।

तस्माज्जीवनमरणव्यवहारयोः शरीरे प्राणसद्ब्रावासद्ब्रावाधीनत्वात् प्राण एवात्मेति निश्चेयः

- Pranatma Vadi consolidates

Why sense organs can't be Atma :

- In sense organs I have - I notion and also I notion in mind

Aham Abhimana :

- I See, Hear, Run, walk
- Jnanendriya and Karmendriya Abhimanam
- My eyes not powerful
- My hands, Legs, Body is weak
- My mind Sorrowful, turbulent = Mamakara Vishaya

Argument :

- **What is mine, not me**
- **Dog, Donkey is mine, not me**
- **Sense organs, Mind, Mamakara Vishaya not me**

Aham Pashyami, Srotrami - Habitual expressions :

- Indriya - Vilakshana = Atma
- I am not sense organs, who am I?
- Jigyasu - I want to know
- In Sleep, All Indriyas not functioning, Pranas Jagrati, Awake
- In Deep sleep jnana Indriyas, Karma Indriyas, Manas, Buddhi, Chitta, Ahamkara resolved
- Prana keeps awake
- Breathing not voluntary function, if depending on will, will forget...
- Lord has kept with him, Karma Phala data
- Essential service, Lord has kept with him
- When Prana goes Vyavahara goes
- Life and death depends on Prana

Do Anvaya Vyatireka :

Prana Sattve	Prana Abave
Jeevatma Satyam	Jeeva Abavaha

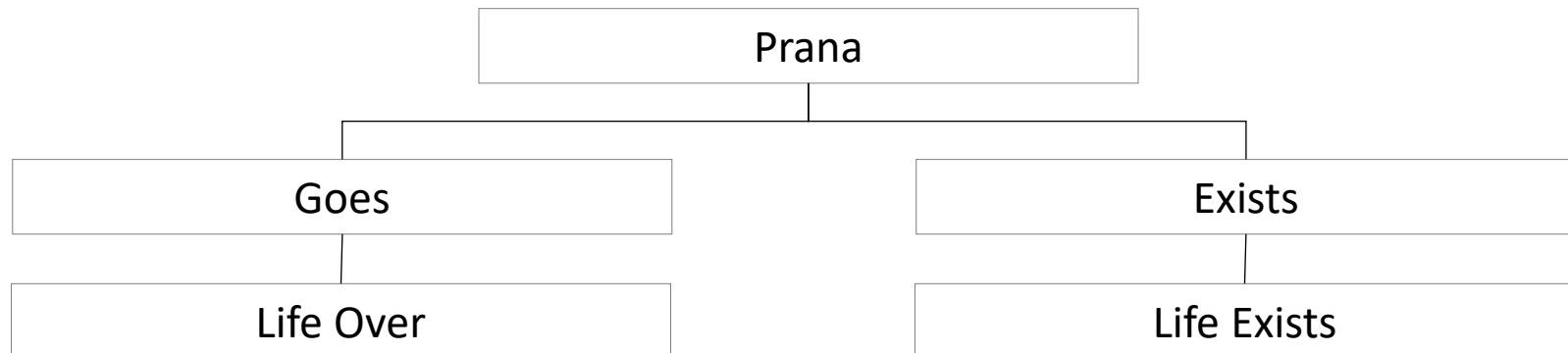
- Conclusion = Prana is Atma

Revision 213 :

स्थूलशरीरात्प्राणवियोगे तु 'अयं मृतः' इति व्यवहारो जायते । तस्माज्जीवनमरणव्यवहारयोः
शरीरे प्राणसद्गावासद्गावाधीनत्वात् प्राण एवात्मेति निश्चेयः

How each layer of Anatma Mistaken as Atma :

- 5 Koshas cause of ignorance
- 5 Koshas distract our attention
- Stops self enquiry, perpetuates self ignorance
- 5 Layers of Anatma called Koshas, cover Atma by distracting
- Mistaken by lay people and thinkers
- They justify by arguments
- Dehatma, Indriya Atma, Pranatma Vadas over



- Prana alone must be sentient because it gives sentiency to body in whose Presence Body is Alive, in Whose absence body is Dead.

- Jiva = Prana, when Prana goes, Body becomes inert.
- Father, Grandfather was Prana
- Prana = Atma Nishchaya

Topic 277 :

(२७७) मनअात्मवादः — अन्ये अा॒हुः प्रा॒णो जडः । तस्मात्स नात्मा, घटादिवत् ।
बन्धमोक्षौ मनोमात्राधीनौ । विषयासत्तं मनो बन्धहेतुः । विषयवासनाशून्यं मनो
मोक्षहेतुः । किञ्च, मनःसम्बन्धादेवेन्द्रियाणां स्वस्वविषयावबोधनसामर्थ्यम् । नान्यथा । तस्मान्मन
एव सर्वव्यवहारकारणम् । अतो मन एवात्मा ।

- Mind alone Atma

Anye Ahuhu :

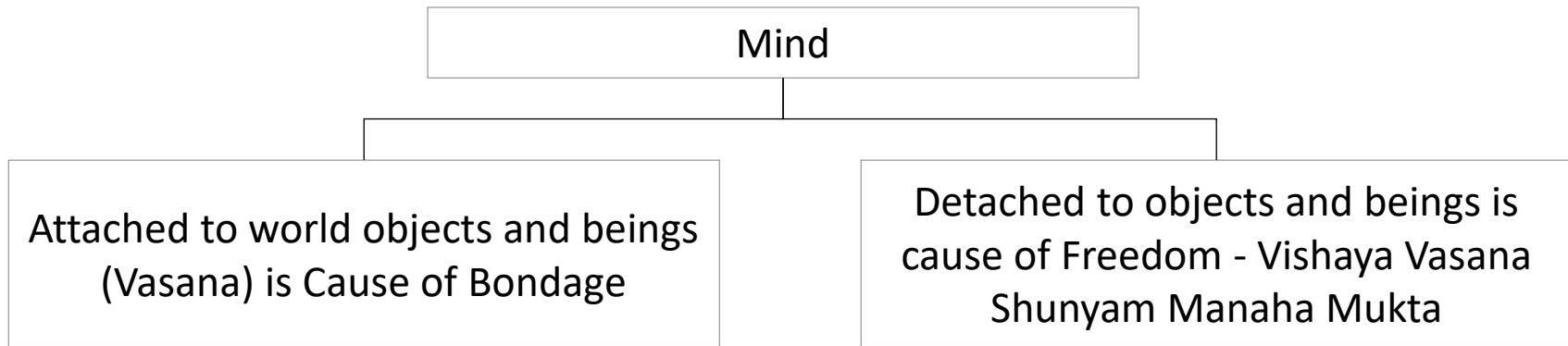
- Other thinkers declare, Prana = Jada, insentient
- **In sleep, everything resolved, Prana alive, functional but not aware of Surrounding**
- We are as good as inert
- **If sentient, functioning Prana should be aware of Surrounding during sleep in spite of prana being awake**
- **This indicates Prana by itself Jadaha, some other factor responsible for sentiency awareness of body and world.**

Beautiful Anumanam :

- **Prana, Anatma, Jadatvat, Ghatavatu**
- Deha Anatma, jadatvat, Ghatavatu
- Mind superior to Prana cause of transactions of individual

Beautiful Anumanam :

- **Prana, Anatma, Jadaatvat, Ghatavatu**
- Deha Anatma, jadaatvat, Ghatavatu
- Mind superior to Prana cause of transactions of individual
- Mind functional, transactions are on
- Mind withdrawn, transactions stop
- Sarva Vyavahara Karana Rupe Manaha Eva Atma...
- Moksha is possible not because of Prana but because of Mind
- Vishaya Asaktam Manaha Moksha, Bandaha Hetuhu

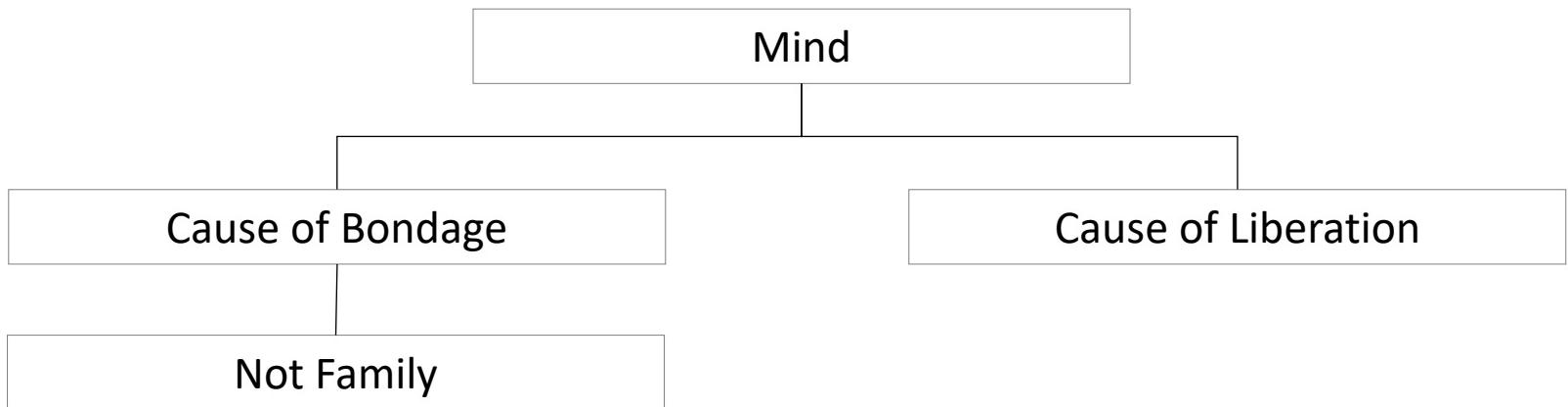


Amritabindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manusyāṇāṁ kāraṇāṁ bandhamoksayoh,
bandhāya viṣayāsaktām muktām nirviṣayām smṛtam.* (2)

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]



Vishaya Asaktam Manaha = Bandah Karanam :

- Mind with Ahamkara and Mamakara is Bandah Karanam
- Mind without Ahamkara, Mamakara is Yukta Karanam
- Aham-Mama Rahitam Manaha, Moksha Karanam
- Vishaya Vasana Shunya Manaha Moksha

Conclusion :

- Therefore Mind alone is Atma, we don't Agree with Conclusion.
- Only because of Association with the Mind, Sense organs are Capable of Sensing Surrounding backed by Mind.
- **Sense organs are Achetanam without Mind**
- Ear without Mind = Inert, Achetanam

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
 तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
 नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
 मनसा हयेव पश्यति, मनसा सृष्टोति ।
 कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
 धृतिरधृतिर्हीर्घीर्भीरित्येतद्सर्वं मन एव;
 तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
 यः कश्च शब्दो वागेव सा । एषा हयन्तमायत्ता,
 एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
 इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
 वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta' iti mano vācam prāṇam,
 tānyātmane'kuruta; 'anyatramanā abhūvam,
 nādarśam,' 'anyatramanā abhūvam, nāśrauṣam' iti,
 manasā hyeva paśyati, manasā sr̄noti ।
 kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā
 dhṛtiradhṛtirhrīrdhīrbhīrityetadsarvam mana eva;
 tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
 yaḥ kaśca śabdo vāgeva sā । eṣā hyantamāyattā,
 eṣā hi na; prāṇo'pāno vyāna udānah samano'na
 ityetatsarvam prāṇa eva; etanmayo vā ayamātmā,
 vāñmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- When Mind is elsewhere, we give Special blank look.
- Blankness means insentient without the Mind
- Mind gives Sentiency to Sense organs.

Therefore Mind = Atma :

- Manaha Eva Sarva Vyavahara Karanam, cause of all transactions.

Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भान्ताभृशं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

deham prāṇamapīndriyāṇyapi calām buddhim ca śūnyam viduh
strī bālāndha jaḍopamāstvahamiti bhrāntābhṛśam vādinah |
māyāśakti vilāsakalpita mahāvyāmoha samḥāriṇe
tasmai śrī gurumūrtaye nama idam śrī daksināmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- Shankara States in one line, ND writes many pages.